

XII. SERMONS

PREACHED UPON SEVERAL
PUBLICK OCCASIONS:

By that Learned and Powerful Divine,
Mr. RICHARD VINES,
Late MINISTER of the

 G O S P E L,
LAWRENCE-JURY, Mar. 166
L O N D O N.

PUBLISHED BY HIMSELF.

TO WHICH,

Is adjoined the SERMON Preached at his Funeral,
By Mr. *THOMAS JACOMB*,
MINISTER of the GOSPEL at MARTINS LUDGATE.

LONDON, Printed for *Abel Roper* at the Sun against
St. Dunstons Church in Fleet-street. 1658. 7.

4th J. 39th St.

1

1874-1875. 1876-1877. 1878-1879.

1880-1881. 1882-1883. 1884-1885.

CALEBS INTEGRITY

In following the LORD fully,
IN
A SERMON Preached at Saint
MARGARETS *Westminster*,
Before the Honourable House
of COMMONS, at their
late Solemne and publick Fast,
Novemb. 30th. 1642.

By RICHARD VINES, Master
of Arts of *Magd. Colledge in Cambridge*,
and Minister of the Gospel at *Wed-*
dington in the County of
WARR.

Et facere, & pati fortia, Christianum est.

L O N D O N,
Printed by R. L. for *Abel Roper*, at the signe of
the *Sun* against *St. Dunstons Church* in
Fleetstreet, 1646.

THE
LIBRARY
OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AT HARVARD UNIVERSITY
CAMBRIDGE, MASS.

RECEIVED
JAN 10 1900
FROM THE
LIBRARY OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AT HARVARD UNIVERSITY
CAMBRIDGE, MASS.

THE
LIBRARY OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AT HARVARD UNIVERSITY
CAMBRIDGE, MASS.

RECEIVED
JAN 10 1900
FROM THE
LIBRARY OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AT HARVARD UNIVERSITY
CAMBRIDGE, MASS.

THE
LIBRARY OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AT HARVARD UNIVERSITY
CAMBRIDGE, MASS.



HONORATISSIMO,
GRAVISSIMOQVE

SENATUI PARL. DOM. COM.
HANC SUAM QUALEM-
CUNQUE CONCIO-
NEM HABITAM
APUD EUN-
DEM.

IN ECCLESIA SANCTÆ
MARGARETÆ,

APVD WESTMONASTERIUM,
SOLENNI, MENSTRUORUM JE-
JUNIORUM, DIE NOVEMB.
ULTIMO, ANNO 1642.

EX OMNIBUS, QUI
SACRIS OPERAN-
TUR, IN AGRO
WARWICENSI,
MINIMVS.

D. D. D.

RICHARDVS VINES.

THE
LIBRARY
OF THE
MUSEUM OF
COMPARATIVE ZOOLOGY
AND ANATOMY
OF THE
HARVARD UNIVERSITY
CAMBRIDGE, MASS.
1881



HONORATISSIMO,
GRAVISSIMOQVE

SENATUI PARL. DOM. COM.
HANC SUAM QUALEM-
CUNQUE CONCIO-
NEM HABITAM
APUD EUN-
DEM.

IN ECCLESIA SANCTÆ

MARGARETÆ,

APVD WESTMONASTERIUM,

SOLENNI, MENSTRUORUM JE-

JUNIORUM, DIE NOVEMB.

ULTIMO, ANNO 1642.

EX OMNIBUS, QUI

SACRIS OPERAN-

TUR, IN AGRO

WARWICENSI,

MINIMVS.

D. D. D.

RICHARDVS VINES.

THE

LIBRARY

OF

THE

UNIVERSITY

OF

THE

STATE

OF

NEW



C A L E B S INTEGRITY

In following the LORD fully.

O R

The Pattern of a godly Man, going
upon a dangerous service, or at a
desperate point.

N U M B E R S XIV. XXIV.

*But my servant Caleb because hee had another Spirit
with him; (or in him) and hath followed me fully, (Hebr.
hath fulfilled after me) him will I bring into the Land
whereinto he went; and his seed shall possesse it.*



He History whereof this Text is part; Verse 1. & 9. & 21. & 22.
is a Narrative of one of the murmur-
ings of the Israelites, which famous
sin of theirs is exprest in some variety
of style, being elsewhere called Temp-
tation of God; or *mapanigayim*: provo-
cation, or imbittering of God, & sometime rebellion,
which is a sin incident to a people that are under promise,
or in expectation of good from God, and yet withall,
10.

so encountred with temptations and obstructions of their hopes, wave after wave, that they cannot unto themselves by faith reconcile the promise, or tenderness of God with his present providence and dispensation towards them, his footsteps being cloudy, and his hand heavy: whereupon their spirits are even by his probationary scourges imbittered against him, as if hee neither regarded his own truth, nor their sufferings. And God again is imbittered against them for their unbelief in him, their jealousie of him, their discontents, thought or vented against him; for God would not have the people of his Covenant, because they are in straits, to question his respect to them; no, though they be between *Pharaoh* and the Sea, at point of perishing: But if his present hand make them cry, *Alas, for the day is great, It is even the time of Jacobs trouble*, (and who will not shrink at the first putting his feet into cold water) yet to over-believe sence, and adde with all, *but he shall be saved out of it*. This murmuring was the Tenth, the greatest, and of the heaviest consequence.

Ier. 30. 7.

The Tenth, so God himselfe numbers it, who, as hee keeps a Book of every mans particular sins (as the phrase of blotting out imports) and whereof every mans conscience is a counter-part, so it appeares hence that he keeps an exact account of our Nationall rebellions and provocations, *Verse 22. They have tempted me now these tentimes.*

The greatest, for besides that it is after nine, and the repetition of a sinne makes the latter *eo nomine* the greater, (*Ezra 9. 14. Should wee again break thy commandments*) I say, *absque hoc*; their other murmurings arose upon their want of flesh; bread, water, or some dislikes of some particularly oeconomy of God over them:

them: This strikes at the root, at the throat of all, for now being in *Paran*, or at the Mountain of the *Amorites*, in the very borders of the Land of their rest, ready to put in their sickle to reap the promise made to *Abraham* so many hundred yeares before. They so undervalue and dishonour Gods rest made over by deed of promise unto them long agoe, and now ready to be given by livery and seisin into their hand, that they prefer a slavish life, nay, a grave in *Egypt*, before such an adventure, *Would God that we had dyed in Egypt*, Verse 2. *Or would God we had dyed in the Wildernesse*, any grave would serve their indignation, rather then they would put on for this inheritance; and haply they thought (as wee sometimes doe in like case) that this Land being in promise, it should have dropt into their moutnes, even without their opening them, and not have been a Land of conquest as well as promise; for so wee fancy, that promises must fulfill themselves, even though wee be not in capacity of them, or contribute not to serve Gods command or providence in the way of reaping them.

And what was the consequence? God was provoked, and in his wrath swore an oath exclusive of this people; led them off the borders of the Land, a forty yeares march in the Wildernesse, untill all the Mutineers (all above twenty yeares old at their going forth of *Egypt*) fell therein. Upon which account, not a man of that great people (except *Caleb* and *Joshuah*) of much above sixty yeares of age came into *Canaan*.

Now if these things be our examples, *then it is but laying the scene among ourselves, and the result of it will be this; That if after all our other*

Na

Hag. 1.2.

Nationall provocations of God, for which wee have long deserved, that the hand should write upon the wal, *that God hath numbred our Kingdom and finisht it.* Wee should be brought to the borders of that long prayed for rest from our yoakes and burdens in Church and State, and then prove, as I may so say, run-awayes from *Edge Hill*, and stumble at the threshold, despising the offer, cancelling our former prayers, scandalizing our selves, saying, *The time is not come, the time the Lords house should be built*, and so wish for Captains that we may return into *Egypt*, as this people, *Verse 4.* Might wee not feare such another oath of God against us, and such another pilgrimage of our selves in the Wildernesse of our own misery, untill our carcasses were all false as theirs.

The occasion of this mutiny was, Twelve Princes or heads of the Tribes, were sent out to discover the Land, they went, returned, and reported, but these Twelve were not all agreed of their verdict, they were ten to two; The ten spoke their carnall feares, nothing but walled Towns, warlike people, sons of *Anak*, the Land indeed is good, but like the garden of the *Hesperides*, Dragons keep it; not a word or syllable of Gods Covenant, Promise, or Presence, to counter-balance or make rebatement. The people are drawn after them and inbittered, they cry out that God hath betrayd their Lives, Wives, Children to manifest ruine, and to *Egypt* they will back again.

Numb. 30. 30,
31.

Cum. Cap. 30.

31, 32, 33.

Cum. Cap. 14.

9, 9.

The two, *Caleb* and *Ioshua*, controverted the ten, and protested. We are not able to say the ten, wee are well able saith *Caleb*; they are stronger then wee say the ten, they are bread for us say the two; we are Pismires and Grasshoppers to them say the ten; the Lord is with us, fear them not say the two; they are fenced in with wals,
and

and Giants say the ten ; their shadow is departed from them say the two ; This was the contestation , but the Noes carried it , and though *Caleb* and his fellow plyed the people with Gods presence, power and promise, and with the experience they had had of him , yet they got no heat into them, but the heat of insolency & rage, *All the Congregation bad stone them with stones,* Vers. 10 Spirituall arguments to a carnall heart, are but warm clothes to a dead man; when men have once a prejudice against God, as if he would be false to them , and think their faith in his promises will be but a snare to engage them into ways destructive of themselves , then it's no oiling of a wheele so skotcht: for it is a sure rule, hee that hath no faith to make use of God , would by no means have need of him. When this people saw the great worke which God had done upon *Egypt* , then they believe, the faith of a carnall heart is laid up in present sence or evidence of Gods hand; but while the *Anakims* are alive, God is nobody to them; a hard heart will not bring up former experiments of God , to charge new dangers in the face, for though faith *Moses*, you have seen so much of God already , yet *in this thing yee did not believe the Lord your God.* On the contrary, *Caleb* values God alone against all that can be said , and makes the Giants but Pismires to his faith, by setting God by them, of such down-right is God to a spirit of faith in that very thing wherein to an unbeliever, he doth not so much as stirre, much lesse turn the beam.

Exod. 4. 31.

Deut. 1. 31, 32.

So much for the survey of the Suburbs of the Text, whereby you already do perceive, that here is something that is proper to the Meridian of our own case.

And now I am at the words, which are an exception of *Caleb* out of the number of them , whom God by

oath peremptorily excluded the Land of promise for their Rebellion, and therein we have,

1 Gods testimony of him.

2 Gods promise to him.

1 Gods testimony of him. } *1 He hath fulfilled after me.*
 ny of him. } *2 He had another spirit with him:*

2 Gods promise to him. *Him will I bring, &c.*
 and therein,

1 The assignement of Calebs plot, the Land he searched, or that part of it into which he went.

2 The ground of that promise, because *hee had another spirit, and hath, &c.*

3 The entaile of the promise, or the inheritance upon his seed. *His seed shall possess it.*

I begin with Gods testimony of this servant of his, *He hath fulfilled after me*, which after this time you may observe to be set as a mark of honour upon this man: insomuch as when his name is named, this character signifies him, *He that followed me fully*; in like manner, as that brand sticks upon the name of *Ierobaam*, *Hee that made Israel to sin*.

Deut. 1. 36.

Ios. 14. & 6. &
 alibi.

I list not to vex the words. The Hebrew being *הוא עמך*, *hee hath fulfilled after mee*, answered with *אמרו לו ארמלו*; in the new Testament, *οταν παραβη*
ιμων η υπαγγελει, 2 Cor. 10. 6. *when your obedience is fulfilled*: but I will not stand to rub that eare, which will yield me no more corn then the Translation hath beaten out. *He hath followed me fully*, as if the Lord had said, *he hath stuck close to me*, and improved the businesse under his hand, howsoever successlesly as to the people, yet dangerously as to himself for my sake, & managed it to the best advantage of my honour, by valuing me, my promise, presence, power, against all Objections made by humane

humane wisdom, or Objections laid by humane power.

Let us now see what the Text holds forth unto us, and that Honey is best, which runs freely from the combe, we must not commit rape or extortion upon the Word of God, a sin too frequent in our times, by such as are most zealous for their party, for how many doe *παρηνάουσι τὸν λόγον τοῦ Θεοῦ*, *comparari verbum Dei*, as the Apostle speaks, dashing and mixing as Hucksters doe their wares, adulterating the pure word with their own crude fancies, and so uttering and venting it abroad into the world, to the great scandall of Scripture it self, godlinesse, learning, and ingenuity.

The Observations that offer themselves willingly are these.

1 *That God makes great reckoning of, and gives special testimony unto such his servants who fulfill after him.* My servant Caleb hath fulfilled after me.

2 *To fulfill after the Lord, proceeds from another spirit than the unbelieving Israelites are acted with all.* Hee had another spirit with him.

3 *Such shall not lose by the hand, who out of a right spirit do follow the Lord fully.* Because, he had, &c. him will I bring into the Land, &c.

For the first, it is not *Caleb's* commendation onely, but every mans duty also, who bears this style, *My Servant*. You heare that *Solomon* who out of compliance with his wives, tooke in also, as I may say, Concubines to Gods Temple, is therefore charged, *1 King. 11. 6.* *Not to have fulfilled after the Lord*; and *Iehu* who out of compliance with that policy which proved fatall to that Kingdom, not casting out that *Ieroboamiticall* Idolatry in being, is likewise charged, *2 King. 10. 31.* *Not to have observed to walk in the Law of the Lord with all his*

heart: both of them are taken as defective in this duty, hee that tooke in more, and hee that cast out lesse then might answer the leuell of Gods order of worship, and judge the same in other cases. For it is plain by our Saviour his frequent and instant importunity, that his people must deny, lose, sell, forsake, hate all, not onely all sin, but all dearest things of this life, which are lawfull, necessary, and (out of the case of impediment of our following of Christ, and their competition with him) worthy to be sought or enjoyed, which can import no lesse then this duty of *fulfilling after the Lord*.

Nor are these meerly Evangelicall counsels to some perfect men, but obligatory of all Christians, otherwise that weight could not be laid on, which is, *Whosoever doth not this cannot be my Disciple*, And indeed, as the Philosopher saith of privation, that it is one of the principles of naturall generation, so is self-deniall and the whole sale of all for Christ, it is the first lesson, howsoever it be last that is well learned, being the only *removens prohibens*, that which removes all impediments of our fulfilling after Christ. And as the times of Christ, opposite to the institution of the Gospel did require the inculcation of this Point; so ours, opposite to the restitution of Gods worship to it's native simplicity, do bespeak the same, being such, *In quibus animus firmare oportet constantibus exemplis*, as he in *Tacitus*.

For the opening of this Point, we shall consider,

- 1 What ground-work is requisite to be laid in a man, that he may fulfill after the Lord.
- 2 What it is to fulfill after him.
- 3 Why we should fulfill after him.

For the first of the three, I shall acquit it in foure things, of which the second will rise out of the first, the third

third out of the second, the fourth out of the third.

1 The first and indeed the root of all the rest, is this, that there be in a man a principle of saving faith, closing with Christ to secure the present and finall estate of the soule, or the ground-work of sound Regeneration and conversion to God; there may be many workings or gifts of the Spirit of God in and unto men, in whom there is not a spirit uniting to Christ, and there is a dogmaticall faith of holding the truth in opinion and assent which is not justifying of the person by reception of Christ; now there must be such a spirit, and such a faith as may carry the soule out of it self for subsistence, and above it self in operation and working, so that God may be *απο & εν*, from whom and unto whom the soule doth act, and then it will follow, that hee that hath cast his soule on Christ by faith, securing the mayn estate thereof, shall the more easily cast away his life, estate, &c. in a particular cause for him. Hee that through all the pangs and struglings of the new-birth, discouragements at the weight and height of his sin, oppositions of reasonings; delusions; and flatteries of self-righteousnesse, violence of hell it self, hath shot the mayn gulf and hath landed in Christ, shall with more facility lay aside his lesser, his outward interests for him, for it is a terrible thing for the stoutest heart alive to look such a danger in the face; as for ought hee knows may at one blow kill him and camne him, or in a moment, send him both to his grave and Hell, it makes a man follow the Lord fully, when he obeyes the Commandement by the same faith, whereby hee receives the saving promise, and offers up *Isaac* by the same faith, whereby hee got him; that is, to obey and suffer by a justifying faith; as they, *Heb. 11.* whose acts there expressed, were

Gen. 22. 12.

not most of them justifying acts, yet done by a saving and justifying faith, for so it is the same hand which shuts and closes upon the gift and opens it self to work. And yet I must needs preoccupate an Objection, and grant that *Abraham* who believed the mayne promise without staggering, shewed some trepidation, when he conceived himself in danger of his life, *They will kill me*, saith he; but that is but the encountring of sence with faith, which sence fights sore against faith, when it is upon it's own dunghil, I mean in a sensible danger, natures retraction of it selfe from a visible feare may cause the pulse of a Christian which beats truly and strongly in the mayn point, *the state of the soule*, to intermit and faulter at such a time; but the Needle will return to the true point again upon self-recollection, *That godlinesse hath the Promises that belong to this life and the life to come*: as for such men whose hearts are not ballast with grace; no marvell if they ride uncertainly and are up and down in rough water, for though in fair and easie weather they may keep tune and time, yet it will be no wonder if they ring their bells backward when things begin to be on fire, *Religio religat*, Godliness binds fast.

2 The second is, That a man affect God himselfe, and account him his great reward, and this is the immediate effect of saving grace and faith, to bring the soule into the esteem and acceptance of God himself for our *ἀγαθόν ἐκείνου*, or chiefest good; it is true those Promises, *I will call for the corn and increase it, and will multiply the fruit of the Tree and of the Field*, are blessings and benefits of his Covenant, *Ezek. 36. 29*. And *blessed are the people that are in such a case*, *Psal. 144. 15*. but the main Promise of the Covenant is, *I will be their God and they shall be my people*; and then saith the Psalmist, *Ibid.*

Yea

Yea blessed are the people whose God is the Lord : That which we call *amor amicitia* or *conjugalis* closes with the person, and not onely with benefits. The first Commandement shews that this is the most naturall order, first, to have God for our God, and then and thence to performe other duties. Servility when one is awed from sin, or driven to duties by the whip, and mercenaries when one is drawne by meere benefit or reward, are the bane of following the Lord fully : He that parts with sin as a slave, parts with it and loves it, and will in the calme gather up again that which he cast over-board in the storm; and he will perform duties and hate them : He that follows God as a mercenary will no longer *uti Deo*, then he can *frui mundo* : He will use him while he can serve himself of him. Duties and sufferings are irksome things without that *suave condimentum*, the love of God himselfe. I know the opinion of merit with God or men sweetens sharpe duties and sufferings to some palats, but that is but *dulce venenum*, a sweet poyson to all we do, it frustrates our very Fasts, *Did yee* Zach. 7. 3. *at all Fast unto me, even unto me?* Was it not an argument of an excellent spirit in Moses, when God offered him the benefit without himself or his presence, *Exod. 33. 2. I will send an Angell before thee, and I will drive out the Canaanites, &c. but I will not go up in the midst of thee*, and this was the reason, I shall but consume thee if I do; what a faire offer was this, and what a reason of Gods deniall of his own presence was that, and yet Moses could not be content with it, *For if thy presence goe not with me, then carry us not up hence*. Exod. 33. 15. Let us be here in the Wildernesse under thy Cloud, rather then possesse a Canaan without thee.

3 The third is, To value Gods interests in any busines under

Numb. 14. 11.

under our hand, more then our owne, his Gospell, his cause, his glory; and this rises out of the former; for he that loves God himselfe, above himselfe, will value Gods interest above his own. It is the property of a sincere heart to observe, what share God may have in any action or duty to which hee is called, and to distinguish and abstract it from his own. Wee have a famous instance in *Moses*, who was offered a private fortune, even by God himself, *I'll make of thee a great Nation*, greater and mightier then they; no (saith he) Lord, thou wilt be a loser by it, and thou shalt run the hazard of thy honour; and surely as God was displeased with *Balaam* for going, though he bad him go, so the Lord would not have taken it so kindly of *Moses*, if hee had taken him upon the offer hee made in a time of his treat against his people; nothing makes a man eccentric in his motions so much as private respects; hee that hath an habituate by-end, hath as it were a nayle in his foot, and though he may go well enough in soft ground, yet hee wilt halt when he comes in hard way: If ever in any great busines God did intwist his own interest with ours, it is now in our case, and if there be any that could be content to sit downe in the settlement of their liberty and property, without further care of Religion, and to dwell in seiled houses, while the house of God lyes waste: let mee put them in mind of *Reuben* and *Gad*, who being seated in their plot, would yet march on to see the rest of the Tribes settled, as well as themselves, before they would sit down; and sayth *Moses*, if you will not do so, *ye have sinned against the Lord, and be sure your sin will find you out.*

Hag. 1. 4.

Numb. 32. 18,
&c.

4 The fourth is, To be able to perish for God, and this rises out of the former, for he onely can lay himself out

out for God, that can lay up himself in him: And it is a point of great ability, *I know how to be abased, how to hunger, I can do all things. Phil. 4. 12.* Let no man say, *Paul* thou must hunger and be abased, it is a matter of necessity, nay, but yee see he makes it a point of ability in him, that he can be in a necessitous condition; a man shall never be quiet nor at point, till hee can lose himself to save himself, as *Christ* speaks, and perish to live, for he shall be daunted at every alarum of ill tydings, fearfull of the shadow of the Crosse; every danger in a duty awes him; every frown of a great man dastards him, untill he can perish in his reputation, and be vile, more vile, yet more vile for God, or ean come to that, *They would not be delivered.* Heb. 11. 37. It was the greatest heart-breaking to *Paul* when his friends in affection to him, would have besought him out of his own danger, *Acts 21. 13, 14.* And this ground-work being well laid, you may easily see how possible and probable it is, that such a man should follow the Lord fully, especially in the matters of God and of Religion, wherein many excellent *Romans* to their Country and true Patriots, prove very truants and heavy slugs.

I come to the second thing, *viz.* what it is to *fulfill after the Lord*, or who may be said to do? And this I shall briefly run through.

1 More generally.

2 More particularly.

1 For the more generall explication of this point, *To fulfill after the Lord.* 1 Excludes partiality in the Law of God and takes in integrity. Partiality is either in the negative part of the Law; and that is when a man casts off some sins, & hath some other, one at least, *in deliciis*; or in the affirmative part, when he plows here, & makes

a bawke there, this cannot be following fully, for that consists in integrity of aversion from sin, and of conversion to God, *quoad assensum & conatum*. 2 It excludes sinisterity of ends, and takes in sincerity; for the Scripture brands it for an emptinesse of fruit, when a man brings forth fruit to himself, *Hos. 10. 1. Israel is an empty Vine, he brings forth fruit to himself*. 3 It excludes lukewarmnesse and takes in zeal, not that preternaturall heat, miscalled zeal; for that is a disease rather then a grace; zeal should eat us up, but not eat up our wisdome, nor should pride eat up our zeal. 4 It excludes the meere forme of godlinesse, and takes in power; for form wants the chief dimension of holinesse, which is depth and substance; therefore those follow not fully, that run before the commandement in outward form, but walk not after it in morall piety. 5 It excludes withdrawing and takes in constancy, for *πᾶσις & εἰς τὸ τέλος*, to follow fully, and go on to the end, are much at one; hee that walks fully after the Lord, walks finally after him. But this fulfilling after the Lord, doth not necessarily require legall perfection, as to exclude all sin out of the person, or his ways, for wee heare of none besides the two *Adams*, in whom it might be said *οὐκ ἔστι ἀμαρτία*, there is no sin; though it was said of one, and may be of other true *Israelites*, *οὐκ ἔστι δολος*, there is no guile, or predominant hypocrisie; Neither doth this fulfilling after the Lord, exclude inequality, and take in the same measure as necessary in all, for the fulness of two vessels, doth not infer the equality of them; God hath differently tallented men with grace, parts, means, opportunities, and he doth not require him that hath but one talent, to put forth five.

2. For the more particular explication of the point,
and

and first, who fulfils after the Lord in duties of obedience, and that is when a man walks,

1, Univerſally in compliance of heart and endeavour to the whole rule, clipping off induſtriouſly no part of that ſervice which beares Gods ſuperſcription upon it, though it may be to him harſh and unpleaſant, yet the command of God ſhall both awe and draw the heart unto it, for that word, *I am the Lord thy God*, makes every Thou ſhalt of his, and every Thou ſhalt not, acceptable to a godly man, and this is to walk *ais diſpoſar*, fully.

2 Freely, though no rod be holden over us, the Laws curſe is the Impreſt ſhilling to force a ſervile ſpirit, but the love of God is the byas of a voluntiere. Grace is that whereby God is free in giving to us, and grace is that which makes our hearts free in obedience to him, and this freeneſſe of ſpirit will be moſt ſeen, when there are moſt rubs in the way; for then he that moves by outward poſſes will ſtick and be dull: as when a bowle runs up hill every rub ſlugs it, but when it goes downe hill a rub quickens it; a free ſpirit is enkindled by that which quencheth another man.

3 Satiſfied in part with duty, and with the conſcience of ſincerity and exerciſe of his graces therein, though ſucceſſe answer not; what a joyfull man was David when he and his people had offered ſo willingly the materials of a Temple, though he might not build it, 1 Chron. 29. What pleaſure took Paul in infirmities and reproches for Chriſt, when the ſtrength of Chriſt was perfected in his weakneſſe, 2 Cor. 12. 10. And this is that ſatiſfaction wherein a good conſcience findes ſome reſt, when a man can pray, can believe, wait and ſpeak for God, though the ſucceſſe and event answer not his duties or deſires, a good heart is loaden with the very burden

of duty, and finds ease when it is sincerely discharged, let the issue be as it will,

4 Independent upon, and unrespective unto the eye and account of men, and that, 1 Though equals interested as well as he do desert him, as the ten did *Caleb* and *Joshua*. 2 Though the people misconstrue him, as these did them; he that walks by mens countenance or eye, steers by a Planet, and not the Pole-Star.

2 To fulfill after the Lord when impediments lye in our way, and crosse winds carry us from the Port, is,

1 To reckon upon God with us, against all mountains of opposition, so *Caleb*, *The Lord is with us, feare them not*. Thus the Prophet animated his man being in feare, and *Hezekiah* his Subjects, *There be more with us then with him*, yet had he none but God to reckon on, *2 Kings 6.16.* and the *Assyrian* had a hundred fourescore & five thousand at least; such is this God of ours, who sayth, *Shall I bring to the birth, and not cause to bring forth, Isa. 66.9.* who promiseth *Jacob* the worm, that hee shall be his instrument to thrash mountains to dust, *Isa. 41.14, 15.* and what comparison between a worm and a mountain; what other reason is given of the breaking in pieces of all confederacies and associations against the Church, but only this, *For Immanuel, Isa. 8.10.* and it might teach all the world, to say when they set against God, *si collidimur frangimur*, as the earthen pot against the iron rod breaks not the iron, but is it self broken; *and 17. 13.*

2 To stand firm, by setting one foot upon the experiences wee have had of God, and the other upon his promises yet in expectation; for our experience of him, we may argue from his opening of the red Sea, to his opening of *Jordan*. Hee that opened the Sea to bring us into this wildernesse, will surely open a River to let us

OUT.

out. And for his promises to his people, they will eat their way over all Alpes of opposition, God will be the Midwife of them to deliver them of their wombe, as it's said, *He hath fulfilled with his hands, that which hee spake with his mouth.* ^{2 Chron. 6. 4.}

3 To fulfill after the Lord, being in incumbrances inward, outward, is,

1 When a man prefers not a quiet *Egypt*, before a troublesome and hazardous adventure upon the Land promised; He will never repent of his choyce of God, nor of his engagements to his cause, though hee suffer for it, and lose by it, he will never say, would God I had dyed in *Egypt*, nor found for a parley with the world and sin, nor found a retreat to his heart, to march away from the cause or work of the Lord.

2 When we misconster not Gods intention & meaning towards us, nor put a false glosse upon his hand that goeth forth against us, like these rotten-hearted *Israelites*, that cryed God would betray them; it is hard when his covenant, truth and love, cannot vindicate him from all possibility of falshood towards us, or forgetfulness of us. Keep up good thoughts of God, that if he bring us not into *Canaan* at the fore-dore, yet after he hath led us about to humble our pride, he will bring us in at the postern, as he did this people; and if he save not *Jonah* by the Mariners, hee may save him by the Whale that swallows him.

3 The third thing is, why his people should fulfill after the Lord, in which I will be briefe, for *Eliab* his reason is enough, *If the Lord be God, follow him*, for all ^{1 Kings 18. 21.} attractives are in him; all remuneratives, all restoratives, and he expects it of his people, commends it in them, and rewards it to them: He expects it, I know *Abraham*

CALEB'S Integrity in following the Lord fully.

faith God, that he will do so and so: Hee commends it, as here he doth *Caleb, he followed me fully*: He rewards it, as here he promiseth, and afterward performed to *Caleb*, and generally they that follow the Lord home.

1 Shall see more of him.

2 Receive more from him.

1 They shall see and taste more of him, for *then shall we know the Lord, if we follow on to know him, Hosea 6.3.* we shall see him in oftner experiments, and observe the curiosity of his contrivements and workmanship in his ways, and that is one reason why hee crumbles his mercies to his people, and why they have his blessings by retail, that communion and trading betweene his people and himself may be mayntained, and hee more sweetly enjoyed: so the Cloud empties not it self at a sudden burst, but distils and dissolves upon the earth drop after drop.

2 They shall receive more from him; he measures liberally back to them that mete liberally unto him: They that will have their fill of God, must hold on to the losse of a duty or suffering, for usually hee reserves the best and fullest cup to the last; wee know what *Saul* lost by not holding out one moment longer, his men melted from him, the enemy was strong and neer, and himselfe had stayed almost to the end, yet for want of a minute, he lost by it, *1 Sam. 13. 13. Thou hast done foolishly, for now would the Lord have established thy kingdom for ever,* we know not what wee lose by making haste, and not holding up our hands as *Moses* did, to the going down of the Sun.

For the Use or Application of this Point,

Use 1.

First, it meets with the murmuring and disaffected *Israelites*, who, whether out of neutrality or malignity, ful-

fulfill not after the Lord, being either purely privative in respect of this duty, or positively disaffected, of these we have infinite, and of divers principles, It's strange, that men should be no more sensible of the sin of lukewarmnesse, but that our Saviour gives a double reason of it. 1 That they are not stone cold, that is, not so vicious or profane as others, for there are not so many degrees of cold in the lukewarm as in the cold water; but they should consider that the lukewarm are more offensive to Christs stomach, and can lesse be borne by it.

2 That lukewarmnesse is attended with self-conceit and security, *thou sayst I am rich and have need of nothing*, but Revel. 3 17. this security arises out of self-ignorance, by which key whosoever is lockt up, they lye fast. I shall not so much discusse the sin, as the principles whence such indifferency towards, or malignity against God and his ways doth flow. As,

1 Some are indisposed meerly out of a stupid carelesnesse, lying asleep in the side of our tossed Ship in this great storm, folded fast up in blindness and security, as blanks in a Lottery, and they are but white paper, having nothing written on them; such as these, like *Samaritans* are a kin to the *Jews* when the *Jews* prosper, and disclaim kinred when they go down, being ready to contribute their Eare-rings neither to golden Calf nor Tabernacle; or haply indifferently to both, I meane Popery and purity are to them alike; And such is the case for most part of such poore souls among whom there hath been no vision, their Idol-shepherds having made their people Idols like themselves; not seeing, not hearing, not having any spirituall sence; nor are they much the better who have had some rare Sermons, most what about Orders and Ceremonies, and such extrinsecalls, which

which have proved as a thrum left in the loomes, to which our craft-masters might more easily tye in their new piece, and if in no other, yet in this respect, deserve castigation; because they have so taken up Pulpits, Pens and Tongues, as to commit waste of pretious time of affections between brother and brother, and even of the substance of practick godlineesse, which hath suffered by such diversion; nor yet are they more awakend, whose Preachers have been but Ethick Lecturers reading morality, whose Ministry hath not been first a fiery Serpent to sting the conscience (for Gods witnesses are called *tormentors of the inhabitants of the earth*) and then a pole to hold up the brazen Serpent to the wounded.

Revel. 11. 10.

2 Some are indisposed to this duty of fulfilling after the Lord, out of policy, and that is either policy of safety or of temperament.

1 Of safety, as a reed in the stream, which stands because it yields to the tyde and ebbe, and bends the same way as the stream runs; the wisdom of these men (as they call it) makes them stand as spectators upon the shore, while the Ship is tossed at Sea, applauding themselves alone to have hit the right blot, and censuring all others that endanger themselves for the Trnth; If there be deliverance they shall have part in the benefit without their care, cost or trouble, and have share in the winnings though they have nothing at stake: but put case a man is not agreed *in hac hypothesis*, that such or such a cause is Gods, and therefore cannot lay out himselfe in it, or suffer for it. I answer, when men are indisposed towards a duty they can easily plead in Bar, every lesser scruple, or hæsitaney of mind, which if they might forbid the action, notwithstanding more preponderating arguments, Melancholy and Satan would have us at such

a passie, as we should do little or nothing, as it is a sinfull thing to ravish the judgment, to go without, or against the dictate of it; so it is dangerous to enslave it to base fears, interests, lusts; the heart is not more fraudulent than in seeking conviction, being like a Clyent instructing his Councell, and laying open all that favours him, concealing the strength of what may be said against him, and when a rotten heart is pitched upon a verdict like a partiall and ingaged Jury, it will hold to it, let the evidence be what it will, resolving to elude the evidence and not see it. And if inconviction of judgment, was but enough to free a man from the sin of not doing a duty, a man might the better rest in it; but since it is not, let every man labour to avoid that perplexity of sinning, if he perform, and of sinning, if he perform not, and to that purpose, not only search the Word of God, but purge his heart from the false byas; nor onely praying, but praying for practick ends, *He that will doe shall* Iohn 7.17. *know*: and let not the common sence and concurrent judgement of those that truliest feare God be utterly slighted as inconsiderable, for though that be no rule determining my act, yet it is a strong motive of my more diligent inquiry. I conclude with that of our Saviour, *He that will save his life shall lose it*. It is a mans perdition to be safe, when he ought to perish for God.

2 Of temperament, I mean sinfull, such as are they that cry, *Divide the living childe*, or can be content to make a mixture, like the transplanted Nations, *2 Kings 19. ult, Who feared the Lord and served their graven Images*. If there be any that can go so low as to give toleration to Popery (though now the Papists put themselves in such a posture as they seem to threaten to give, rather then take) let him consider that we have bin too

Judges 5.8.

liberall in connivence that way already, and is it not therefore *that war is in our gates*; The setting up of *Reuben's* Altar had presently stirred up war against them, if the misprision had not been cleered, that no Religion was therein intruded; and what say the messengers of the Tribes, sent upon the Embassie, *Rebell not against the Lord nor against us, Josh 22.19.* We shall smart for it if you do it. Let their Popery and our Popishness go forth at once for ever: and so I would close this point, but that having named the word Temperament, I would not be mistaken, as if I meant to blow the fire which needs no bellows, flaming already out at the house top, to which every good man should bring water and not oile. For *love peace*, saith the Scripture, *yea, seek it when it is wanting to you*, yea and *follow it* when it is flying from you; but yet withall the same Scripture couples peace and truth: peace and holiness in our loving, seeking and following, for we shall have a dear bargain of it, if wee sell truth to buy it, and therefore wee must not play booty with one another, to rise winners, and God who hath greatest interest to be the loser. Wee should be happy in such Treaties, as might not prove a *Trojan-horse* unto us; and which might heal us to the bottome, and not skin us over. And for him that delights in bloud, let *satiare sanguine* be his burden.

3 Some are indisposed to this duty out of feare, as

1. Feare to be engaged, standing with one foot within, and another without the threshold, looking backward and forward, afraid of every new step, saying as *Caesar at Rubicon*, yet we may go back, and of such men there can be no certainty; for as it is said of those that followed *Saul*, *they trembled after him*, 1 Sam. 13. 7. and the next news of them is that *they were scattered from him*, verse 11. So is it here.

2. Fear

2 Fear of losse by the Reformation, and such is every *Demetrius*, whose Trade goes down by it; and therefore no wonder if all the Craftsmen cry up their *Diana*; there is but little more reason for ingrossers of dignities and livings in the Church, then for Monopolists in the State, yet let not that Oxe his mouth be muzled that treads out the corn: If our Churches be made golden Candlesticks, let not Candle-rushes be set up in them: If our Ministers be Angels, they must have wings, and their feathers not so pluckt-off as to prevent their flying; there is no colour of fear of this from a Senate of such Learning, Religion, and already declared resolution, for starve the Nurse, and she must needs starve the Child; the Bird that is to keep the Nest & sit upon the Eggs must have her meat brought in to her, and not flye abroad to purvey for her self; nor makes this any thing against that freeness of preaching the Gospel, which some in simplicity or worse do urge as inconsistent with liberall mayntenance; for even the Volunteer follows not the War at his own charges I say no more but this, that poore pittances and meer benevolences, are but too like a prisoners mayntenance, whose small allowance, and almes-basket to boot, keep him still hungry.

3 Feare or hatred of the purity of Ordinances and power of Religion, of which thousands will say, as they of Christ, *Mal. 3.2. But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a Refiners fire and Fullers sope.* This root bears Gall and Wormwood, *Deut. 29.18.* unto such the burning and shining light of the Ministry is terrible; and the more, when they shall not be able at pleasure to hamper it in the old snare of Ceremonies, or bring upon it the old Extinguishers with that facility as wont; it is a mark

of a *Philistine*, if the Ark of God smite him with Emmerods and afflicts him, it serves not the *Israelites* so.

4 A scrupulous feare of sinning against authority, and in truth the tenderneſſe of the conſcience in that point is to be approved; for God hath ſo hedged in Magiſtracy, *whether the ſupream or ſubordinate*, that whoever breaks through that hedge, ſhall feel the thorns in his ſides, and therefore conſcience muſt acquit it ſelf, of it's warrant and ſincerity, that it ſeeks nothing but the ſaving of the Ship and Maſter from the violence of the ſtorm; and in that caſe once ſpeaking Aſſe ſaid reaſon, who having ſaved her ſelf, yea and ſaved her Maſter from the Sword, againſt his own will, did thus plead againſt his anger, *What have I done unto thee, that thou haſt ſmitten me, was I ever wont to doe ſo before time.*

1 Pet. 2. 13, 14.

Num. 22. 28, 30

Uſe 2.

Ezek. 14. 21.

Let this point help forward our Humiliation this day, for our not following the Lord fully, and is it not time, when our former rebellions againſt and provocations of God, do now plead againſt us by the firſt of Gods 4 ſore judgments, the Sword, and that Sword the foreſt of all Swords, which kind may yet doubtleſſe be caſt out by Prayer and Faſting: nor ſhall I now at this time ſet in order before you our former Nationall ſins, for which God hath been a *Moth* unto us, and is now become a *Lion*; for from ſo ſmall a thing as a *Moth*, doth he threaten to be a *Lion* unto *Ephraim*, *Hof. 5. 12.* &c. Let us rather apply our ſelves to take notice of ſuch marks of Gods diſpleaſure as are now upon us, ſince we came to the borders of our happineſſe, and obſerve the reaſon why we are waſted from the ſhore ſo far into the mayne back again. When was the venome ſpirits of men ſo diſcovered as now of later times, *When I would have healed Iſrael, the ſin of Ephraim, was diſcovered, Hof. 7. 1.* Healing times are, diſcovering times; and have we not cauſe

to look for that in *Joshua* 24.20. namely, that the Lord should turn to do us hurt, and consume us after hee hath done us good; or for that in *Numb.* 14.34. *Yea shall know my breach of promise*; Our Ark is like *Noahs* floating upon the waters. Wee have many that are weeping for *Tammuz*, thirsting for the return of their *Adonis*, wee *Ezek. 8.14.* have bitter murmurings and eruptions of Gall against God and his Truth, we feare our remedies, wee are full of divisions; sinfull, partiall in Church and State. Wee abound in jealousies, a just punishment of our provoking God to jealonsie of us by our former dalliances with superstition. Wee are discouraged because of the way, and speak against God and Moses; *Numb.* 21.4,5. and therefore hath the Lord sent fiery Serpents amongst us, that bite us and even devoure us; Religion is torn into divisions and fragments, the swarme is up and settles in so many places, as without great mercy; they will never be got into one hive; such symptomes do wee put forth now that God is healing us; and are come to such a crisis as makes our hearts to bleed; what is there in *Ireland*? what in *England*, but *pila minantia pilis? quis ratia fando?* What Monster of cruelty can endure to see his Mothers bowels so ript up. Where are our publick spirits remore from mixture of private ends? What Souldier is willing to forget his *auream messem*, or golden harvest, and rather be bankrupt by grace, then make the State bankrupt by war? What Delinquent rather offers up himself to Tryall, and saith, *Take mee up and cast mee forth into the Sea, so shall the Sea be calme unto you?* *Ionah. 1.12.* Surely God will fetch our pride out of us by strong hand, if we take not off the head of it, and cast it over the wall, to prevent his indignation; and yet we have marvellous mercies too, if we had eies to see thē. God hath evidently shown that he is in our burning-bush, we had other-

wife been in ashes by this time, and so wee are like the flint between the hard hammer and the soft pillow, and have cause of the best kind of humiliation, which is to *love and weep*, as that woman did: if we be not battered into the mould, why are wee not melted, that wee may run into it? and let these humiliations be continued in their vigour, that frequency beget no formality; for *the valley of Achor is given to us for a door of hope.*

Hosea 2. 15.

Use 3.

Let it set an edge upon you to fulfill after the Lord.

1 When he goes before you, that is, ἀκολουθεῖν.

2 When he flies from you, that is, διακινεῖν.

3 When the Lord goes before you and invites you yet after him, by making the track of his feet evident; we must not sit still, when his Cloud ariseth to move forward, it's safe to march after it: and surely if God be to be seen. 1 In nicks of time, *Tanquam à machina.*

2 In working or creating good out of evill, hope out despaire, furtherances out of oppositions, &c. 3 In seasonably discoveries of Clouds, while they were but like a mans hand. 4 In ministring or suggesting timely antidotes or preventions. 5 In entangling the Spiders in their own web, or bringing down enemies by their own hands, 6 In drawing hopefull blessings on, upon their way above our first thoughts or ayme, as he drew on *Luther*, whetted by importunity of Adversaries; then is God gone out before us, wee may see his footsteps in all these ways, therefore follow him.

2 When he flies from you, yet then follow him fully: Doth he hide his face, delay to heare, lengthen our danger, are things in worse state with us since *Moses* came? are Treaties abortive, Fasts unprevallent? &c. let us not turn back and say, *This evill is from the Lord, why should we wait upon him any longer?* There is reason that

that God should be sharp, wee have inveterate stains to be washt out, which will hardly be got out, untill the cloth be almost rub'd to pieces: Christ came with a shaking of the Heavens and Earth, and all the Nations; Hag. 6. 7. after such concussions, *The desire of all Nations shall come*; nor did Christ rise out of his grave without an Earth-quake, *cum duplicantur lateres venit*; Moses; for how could mercies be wonders, if straits were not wondrous; though obstructions be obstinate, yet Christ will come in to his people, even when *the doores are shut*: presently after *Marah's* bitter waters, God brought *Israel* to *Elim*, where they had twelve Wels of water, and threescore and ten Palm-trees, *Exod. 15. 27.* God hides himself to be sought, delayeth to be importuned, flies from us to be followed.

I will add but a word or two of encouragement.

1 To all.

2 To you our Honourable Senatours.

1 That which I shall say to all is this, that if we fulfill after the Lord, wee shall cut shorter our travails and troubles: so had this people done if they had followed the Lord fully at this time, wee lengthen our miseries by shortning of our duties, and the Lord keeps aloof from us, because wee lye aloofe from him: God is disabled from doing great works among us by our distrust, *He could do no great works among them, because of their unbelief*, sayth the Text: Or admit we be long holden off our happiness, as *Caleb* was kept out of his promised inheritance forty yeers, yet shall Gods promises fill our laps at last; the longer day God takes to make payment, the more he gives us at the last. If he come not to heal *Lazarus* while he is alive, we shall lose nothing by it, for he will come to raise him when he is dead.

dead; therefore let us follow him fully, both by prayer, and all possible contributions to his work, and cause, and Gospel; what if we have not an eare-ring left, so that the Tabernacle have it: water wee see puts it selfe to extremities, and contrary to particular nature, rises upward *ad prohibendum vacuum*, to prevent a fraction in the universe; who is likely to save his own Cabbin when the Ship founders; but it may be the work sticks, and it may be at thee; why is not thy shoulder at the wheele, when the Cart is stalled; though *Israel* stick at first in *Egypt*, yet they went out at length with the *Egyptians* leave, and not a dog (as the Text saith) moved his tongue against them.

Exod. II. 7.

2 To you of Senatorian order, be you encouraged to follow the Lord fully, and let not the Luminaries of the highest Orbe be slowest of motion, you have need of encouragements, that you may scatter the obloquies, the scandalls, suspitions, jealousies had of you, and endure the contradiction of such as are affraid to be healed: In the Universities they complain their Muses lye a dying, O let it never be by or under your hand, but onely teach them as of old they were feigned, so now really to frequent and be Mistresses of purer fountains: Some cry out that Religion will be changed, and that there will be an alteration thereof; If this Objection arise from this, that the Ceremonies and usages hitherto offensive and burdensome, are likely to be abolisht; what can be said more against them; for it is not time to cast them out, the rather, because they are accounted such immoveables, that to remove them, is to commit waste upon the very freehold it self. It's time to break the brazen Serpent, & to call it *Nehushtan*, a piece of brasse, when it's idolized; or if rather the quarrell arise from that pure administra-

tion

tion of Ordinances of worship which is desired, is it not as void of reason; for shall perfective alterations be accounted destructive, doth the changing of the Tabernacle into a Temple, wherein are ten Candlesticks for one and more settledness and beauty, imply any change of Religion? Others finde out as many Religions as wee have Articles of Doctrine, nine and thirty, and upbraid us with Sects and Schismes, &c. which truly are our misery, and fill us with scandals, shame and sorrow; yet this I may say, that if every severall or new opinion, makes a new Religion, then wee have more then so many: If not, then doubtlesse wee have fewer, but whatsoever it be, it is but a fond thing to say there will be no building, because the timber, stone, materials lye yet in confused heaps. I beseech you to set on work hewers in the Mountains, and stone-squarers, to prepare timber and stones to build the Temple, that our *Jerusalem* may at length be a City compact together, and at unity in it self. And as for all aspersions and reflections upon you, follow the Lord fully; and as the eclipsed Moon by keeping her motion, wades out of the shadow, and recovers her splendour, so shall you, *For every tongue that shall rise in judgment against thee thou shalt condemne; and this is the heritage of the servants of the Lord.* 2 King. 5. 15, 18. Isa. 54. 17.

For the confirming of you in following after the Lord, I might put you in mind, what Gods people have done for God in pressing extremities. Namely,

1 Doing that which saving the pressing case, it might be questioned whether they ought; an instance whereof we have in *Phineas*, *Numb. 25. 13.* who by an act of zeal, turned away the neer approaching wrath from *Israel*, and made an attonement for them, by such a sacrifice as it's

E

doubted

Esther 4.16.

doubted by what warrant hee offered it up, I meant the execution of Delinquents, and yet is justified and highly extolled by God for it. And so *Esther*, in a time of extremity, put her self to do that *which was not according to the Law*, to draw forth her people out of destined destruction; nor do I know how she could have answered it to God, if her particuler observation of that humane Law, had forbidden her the rescue and preservation of a whole Nation of Gods people, and yet the Law she broke was capitall, as she saith, *Verse 11.* and therefore she goes on with this resolution, *If I perish I perish*; whereby it appears shee could in this case have comfortably perisht in the breach of that known Law.

2 Standing to it, so as it might be questioned whether it was needfull, and it is the case of *Daniel*, Chap. 6. 10. whose keeping his thrice a day devotions; and opening his windows towards *Jerusalem*, not abating of the nūber of his Prayers, nor performing them in a more concealed māner, to have avoided the malice of his accusers for one Moneths time (for no longer was the Interdict to last) may seem more then needs; yet hee did not budge a jot, nor abate a circumstance, because he saw his Religion was stricken at, and his sincerity put to the tryall, which he was resolved to mayntain with (as I may so speak) a holy obstinacy, whatsoever came on it. I do not urge these examples, to precipitate any man unto rashnesse, especially in cases not thus circumstanciated, but to shew how fully they went after the Lord, in that wherein carnall wisdom might and would have found sundry specious elusions to have evaded the duty.

I shall resume the exhortation in a few words, as touching your advancing and setting Gods interest; and then hee will settle yours; *Hee took out of all the Cities* (saith

(saith the Text) *the high places and Images, and the kingdom was quiet before him*: If you will build God a house, he will make you an house; as it was said to David, labour ye therefore to set up the Evangelicall worship and regiment of Christ, so as there may not be one *howbeit*, ^{2 Chron. 20.33} if possible, as there was in that of Asa, *Howbeit the high places were not taken away*; which work we shall bring to best perfection, if we adhere to the Word of God, and print after such an originall as went before all editions of error: not that I would tye any man to such examples, customes, constitutions of the Word, as were meerly occasionall in their both rise and use, and respective to times then being, for what would that differ from a superstitious valuing of the brazen Serpent, after the use of it was out, because it once had institution of God; but of this point no more now: My businesse is, to excite you to follow the Cloud, and the Rock shall follow you; let Seedsmen be sent forth into all our fields, that the people may be taken by the conscience, and not only conformed by Law, for the strength and continuance of a Reformation, lyes not all in the Magistrate, but in this, that the people receive the truth into them and among them, who otherwise will be but as Hens in a coop always boaking to get out which was the reason that they were so up and down in *Judah*, according as they had remisse or religious Princes; and by this means also shall Popery be profligate, and Papists converted a little better, then meerly by oath of Supremacy and Allegiance, which breed such a generation as is contrary to rule of Philosophy, which is *Generatio unius est corruptio alterius*, whercas these new Protestants are Papists still.

Finally, If there be some crosse springs in the locke,

some prophesie may lye against our present hopes, for God hath his *arcana Imperii*; or if necessity of times, un-ripenesse of the people, shall retard the work, so as it shall be said, *so many years was this Temple in building*, yet I say to you as the Lord to David, *2 Chron. 6.8. Thou didst well that it was in thine heart*: and let but a right spirit (namely a spirit of adherence unto, and acquiescence in God) carry you on to fulfill after him, and then, though Caleb through the peoples rebellion, wander in the wilderness forty yeers, and be kept off his promised reward; yet hee shall come into possession thereof at last, *and his seed shall inherit it*, and so I should come to that which remainys in the words, as namely, That

Doct. 2.

To follow the Lord fully proceeds from another spirit, than the unbelieving Israelites are acted withall: and this spirit of Caleb was cleerly that which the Apostle calls a *spirit of Faith*, in closing with, and cleaving unto God alone. I cannot particularly handle this point, only be bold to cast in a word or two towards the setting of the byas right way, else a man may run and never obtain. If wee would have the hand of the Diall to point and goe right without, the wheels and poyses must be right within, and we must not onely look at the work wee have to do, but also to the principle within us, that it be a right spirit, for there is no question but that a man of no filiall disposition towards God, may be Gods tool or instrument, or (if ye will) Gods servant, to performe such or such a service right in Gods sight, I shall not need to shew how far a man may goe, and what adventure hee may make in a good cause upon other reasons, principles and motives than proceed from a Gospel spirit; *Cyrus* proclaims liberty to the Church, *2 Chron. 36.22.* yet was he a man *that knew not the Lord*. I doubt not but a

Pro-

Protestant upon a dogmaticall faith or beliefe of his tenets and principles, might among Papists die upon them, and yet come far short of salvation; how far would the name of *Abraham* or *Moses* have carried a *Jew*, even a *Jew in letter*? Martyrdom is no merit.

Let every man therefore take heed to his spirit that hee Mal. 2. 16. deal not treacherously, for howsoever your good service perishes not to the Church or Common-wealth, yet it perishes to you, if you be not carried with hearts full to God. Many a man is a Carpenter to build *Noah's* Ark, wherein himself is not saved. There are many rest in their meer opposition to, and hate of Popery, as if that should seal up their salvation; and many again will reason thus, The cause wherein I am is good, it will swim out its gods, and that is their plea. Alas, this is not all, for be the Protestant truth never so cleer to thee, and be the cause thou art in never so good, yet thou mayest be lost in it, as the *Egyptians* were lost while they went in the same path, wherein the *Israelites* were saved; therefore pray and seek for such a spirit of chusing and following the Lord thy God, as may ensoule thy actions or outward works; and then beside the acceptance and testimony thy ways shall find with God, thou shalt be able to go through, & fulfill after the Lord, which a man upon naturall parts, and strength of morall principles or virtues, shall never do, for youths shall faint and be weary, and young men shall utterly fall, *Isa. 40. 30.* that is, men of most able self-sufficiencies, who though their motion was swift before, yet when they come to the centre of their own ends, they rest and proceed no farther; such a spirit therefore as *Galeb* had, doe you restlessly seeke of God the giver of it to them that ask him, that being sincerely carried, (which in great and glorious actions is the

2 Chron. 31. 21

more hard) you may reap, the *Euge* of a good conscience, which is better then the *Hic est* of all the World: and not only so, but there will be more hope of the worke when it is carried on by such hearts; as God said of *David*, he was a man after his own heart, and what follows, *He shall fulfill all my will*, *Acts 13. 22.* And of *Hezekiah* it is said, that in every work that he began in the service of the house of God, and in the Law, and in the Commandements, to seek his God, *he did it with all his heart, and prospered*; such hearts, such successes we pray to them that are now engaged in this great work, that so promises with the entayle of them upon Posterity may follow such *Calebs* for ever.

FINIS.



THE

OF

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE



Die Mercurii, 30. Novemb. 1642.

IT is this Day Ordered by the Commons now assembled in Parliament, that Mr. *Vines* shal be desired from this House, to print the Sermon he preached before this House at Saint *Margarets* Westminster, this Day at the publike Fast; And it is further Ordered, that he shall have the usuall priviledges as others formerly have had, that none shall Print or reprint his Sermon, but those whom he shall appoint.

Henry Elsyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to Print this Sermon.

Richard Vines.

THE
IMPOSTVRES
OF
Seducing Teachers

Discovered;

In a SERMON before the Right
Honourable the LORD MAJOR
and Court of ALDERMEN of the City of
London, at their Anniversary meeting
on Tuesday in Easter week, *April 23,*
1644. at *Christ-Church.*

By RICHARD VINES, Minister of Gods
Word at *Weddington* in the County of *War-*
wick, and a Member of the Assembly
of DIVINES.

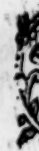
The second Edition.

2 T I M. 2. 17.

And their word will eat as doth a Gangrene.

L O N D O N,

Printed by J. M. for Abel Roper, at the signe of the Sun
over against *Dunstons Church*, 1656.



L

C



sen
ma
win



TO THE
RIGHT HONOURABLE
THE
LORD MAJOR
AND
COURT OF ALDERMEN,
of the Famous City of
LONDON.

Right Honourable and Right Worshipfull,

A *N Epistle Dedicatory usually bespeakes a Patron, and then the Reader is epistled afterward. I intreat Readers only and Patrons no further then the Truth may challenge them suo jure. Though I should have done my self but right in sending this Sermon forth into publike, yet your Com-
mands were the stronger tye upon me. It was received with ill resentment by some whose Character not I but the*

A 2

Apostles

The Epistle Dedicatory.

Apostles gives in this Text: the aspect whereof is (I believe) no more pleasing then the Sermon; Either they should not wear such faces as are afraid of this glasse, or wash first, and then they will not be angry. I should rejoyce to offend any man for his good, and be afraid to please him for his hurt; I intended it for a stop to the mutant and unstable; a stop to that Gangrene which I hope is not crept so neer the Head as to have taken any of you; who in other things have been so far from being Children tossed to and fro, with windes, stormy winds, that from you posterity shall learn to be men. The very holding up of the Text in open view may be a quo vadis? to one or other. If not. Yet Thou hast delivered thy soul, Ezek. 3. 19, 21. is some comfort to him who humbly presents this Sermon to your hands and eyes, with some enlargements here and there, which the time denyed to your eares; and whose honour it is to be

Your Servant for Christ,

RICHARD VINE



THE
IMPOSTVRES
OF
Seducing Teachers
Discovered;

EPHES. IV. XIV, XV.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftinesse, whereby they lye in wait to deceive.

But speaking the truth in love, may grow up into him in all things which is the Head, even Christ.



HE Gospel had no sooner ascended the Horizon of the Gentiles, and discip'd that universall shade wherein they had been benighted, but the De-vill erected his factories in those new discoveries to intercept the trade

B

of

a *Fecimus quidem novas quasdam & antea non auditas sectas, Anabaptistas Libertinos, Menonios, Zwenkfeldianos statim al exortum Evangelii exivitisse, Juel Apol. Eccle. Anglicana. Vide Sleidanum in commentariis.*

b *ἕως καὶ πάλαι τὸ πρὸς ποιεῖται. Chrysost. Theophylact. Occumenius. &c.*

of truth, therefore is our Apostle in many of his Epistles, so much in fortifying beleivers against the impressions of seducing teachers, and the hystories of *Luthers* time doth witness also that it is the lot of reformation while they are green and recent, to be infested with such sects and doctrines as haply were never before heard of, and therefore it concernes a to be careful what money they take when the markets are so full of adulterate coyn, and to be armed against the scandal thence arising, as if the truth were the mother of such monsters which are none of her but are laid at her door to bring her into discredit we must expect no lesse, nay haply we have hereby an argument that the truth is at the threshold, for is not ordinary that tares grow any where but in the wheate field. The Text too fitly serves our own Meridian, being purposely chosen to give antidote against the infection of seducing teachers.

Whether the word *Henceforth* do look back to the time past, and imply that the *Ephesians* had been like children tossed to and fro, as is generally conceived by the ^b Greek expositors and others, I shall neither enquire nor insist upon it, but shall take it as a reference from what the Apostle had said in the beginning of the chapter, where having in the 4, 5, 6, verses, named seven ones, *one body and one spirit, one hope, your calling, one Lord, one faith, one baptism, one God and Father of all*, wherein the *Ephesians* and all beleivers are concentrated. He passeth on and toucheth upon gifts and ministeries given to the Church by Jesus Christ, sitting at the right-hand of God in which form of expression he seemes to allude

the Romans in their tryumphs, wherein the Conquerour having the glorious Captaines at his chariot, scattered his munificence in congiaries and donatives to the souldiery and people, for so our Saviour ascended up on high, and led captivity captive, and gave gifts to men: and what are those gifts which might become the magnificence of a Conquerour so triumphant? Are they not ministeries? ver. 12. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers, a royall donative given in the day of his triumph: but the use and end whereunto these ministeries are subservient and instrumentall addes value to them, as it is set forth, ver. 12. 13. 14. 15. For the perfecting of the Saints, &c. That we henceforth be no more children.

As he doth elsewhere, viz. Luk. 2. 1. and to the Olympick exercises, 1 Cor. 9. 24. 25. &c. & alibi.

In the next you have } A Character,
and
An Antidote.

The character is of 2. sorts of persons } The Seduced,
The Seducer;

The Seduced are called *children tossed to and fro, and carried about with every wind of doctrine.*

The Seducers are said to be sleighty, crafty, and to have their artifices, methods, stratagems of deceiving, by the sleight of men and cunning craftinesse, whereby they lye in wait to deceive.

The Antidote or preservative is two fold;

1. The Ministry which Christ hath given to his Church, He gave some Apostles, &c. That henceforth we be no more children, &c. for the salt (ye are saith Christ, the salt of the earth) serves to preserve the people from being flye-blown with every

corrupt doctrine unto putrefaction.

2. The holding fast of the substance and vitals of practick godliness, ver. 15. *Following the truth in love, grow up in all things into him which is the Head even Christ.* The fortifying of the vitalls is a repulsive to all infections from the stinking breath of a corrupt teacher.

I shall open each part of the Text as I come to it. And first the character or description of the Seduced, or of them that are unstable; for there is no doubt but the Apostle intends to descypher instability and fluctuancy by these words, *Children, tossed to and fro, and carried about with every wind of doctrine*; which is a sentence (as every eye may see) carried on in metaphors and figurative expressions; only some criticks might haply ask what decorum of speech there is in children tossed to and fro and carried about with winds? For had it not been more congruity to have said *waves* tossed to and fro, or *clouds* carried about, then *children*? But we must not teach the Spirit of God to speak, the sense is obvious and proper; for the better rendering whereof we may consider;

1. By what name unstable people are called *children*.

2. How their instability is expressed, *Tossed to and fro and carried about*.

3. What cause there is of it, *Every wind of doctrine*.

α παιδια & νηπιοι are synonymsies,
1 Cor. 14. 20.
with Heb. 5. 13.
& alibi.

1. For the first. They are *children*^d, so called, not in respect of age, but of knowledge and understanding, 1 Cor. 14. 20. be not children *ταυς νηπιον* in understanding

standing, but be men: Where *τίλιν* perfect and ripe And so
 men of knowledge are opposed to children, that is, *נָעֲרִים*
 ungrounded and unskilful ones, *unskilful in the* & *פְּתָנִים*
word of righteousness, for he is a babe, Heb. 5. 13. Such in veteri Te-
 babes the Apostle calls *carnall*, though they be in stamento.
 Christ, 1 Cor. 3. 1, 2, 3. and opposeth them to *spiri-* Isa. 3. 4.
tual, that is, perfect or ripe of knowledge and judge- Prov. 19. 25.
 ment; and you may see that such men, that are shal- Ecclef. 10. 18.
 low and unballast with knowledge, are easily car- & *alibi*.
 ried into envying, strife, factions, one crying up *Paul*,
 another *Apollo*, ver. 4. yea they become the certain
 prey of Sectaries and Seducers, made prize of by *εσουλαγωγῆν*,
 them, as the word signifies, Col. 2. 8. Col. 2. 8.

2. For the second, their instability is expressed
 in two metaphors, *tossed to and fro*, and *carried a-* *ε κλυδωνιζι-*
bout; the former is drawn from a wave of the sea *μῆνοι πτερι-*
 (for *κλυδων* is a wave) and so it denotes an uncertain *εμμενοι*.
 man that fluctuates in opinion, and is explained to
 the full, James 1. 6. *a wavering man is like a wave of*
the sea, driven with the wind and tossed. The latter from
 a light cloud swimming in the ayre, carried about in
 a circle having no weight in it, and may well be ex-
 pounded by that of *Jude* ver. 12. *clouds without wa-*
ter carried about. Nor wave nor cloud have any con-
 sistence, but are alwayes in motion if any wind be
 stirring, you shall in vain look to find them anon
 where you see them now.

3. For the third, the cause of this instability is
 every wind of doctrine, there are winds of persecution
 that overthrow the house upon the sand, and there
 are winds of doctrine that toss to and fro these chil-
 dren. Scripture mentions chaffe and stubble driven

with wind, the reed shaken with the wind, the wave, the cloud tossed and carried by the wind. It is because we have no weight in our selves, nor solid principles, that the wind hath power over us; they are light things and moveable, that are at the command of every wind: when the Apostle saith *wind of doctrine*; he implies that there is no solidity; and when he saith *every wind*, he implies that there may be contrariety in those doctrines to one another, and yet every one tosses some waves to and fro, and carries some clouds about, nay the very same cloud that is now carried one way, is anon carried another; and what a miserable passe is he at, whose Religion consists in some empty opinion, and is but thereof tenant at curtesie to the next wind that blowes, being carried about with every^s change or novelty of doctrine. There are others that are unstable, not for want of principles and knowledge, but rather want of a good byas of sincerity for God; being carried about too, but it is by their Interests and ends, whereby they are off and on, up and down, as the sent lies, and as the game which they hunt doth lead them, with these I have not much to do at this time.

Having thus opened the words of the first part, I shall now sum them up together into this point.

Doct.

Children (that is, ungrounded people who have no sound bottome of knowledge) are apt to be tossed to and fro, and carried about with every wind of doctrine.

1. *Children*, is a word denoting relation or imperfection; Relation, and so ye are all the children of God by faith in Jesus Christ, Gal. 3. 26. Imperfection, so in that

g Heinsius exercit in locum: doctrina indies mutabilis.

that o
I spak
minat
diver
are in
are ab
letter
of G
possi
high
Min
unde
peop
and
had
thei
mar
ctri
the
I w
kno
M
per
the
ano
is l
it a
rim
do
vi
kn

that of the Apostle, 1 Cor. 13. 11. *When I was a child I spake as a child, &c.* There are many of this denomination in the Church, for as in a School there are divers formes, and commonly the most Schollers are in the lower, so is it in the Church of God, there are abcedaries, babes that are to be taught *αρχα* their letters, Heb. 5. 13. the first elements of the oracles of God, and to be fed with the spoon, or as the Apostle calls it, *milk*. He did not think himself too high to feed with *milk*, 1 Cor. 3. 2. Therefore let no Minister be he never so learned, scorn to be an Usher under Christ, to teach his petties their *a. b. c.* If the people had not pleaded their rotten charters of age and marriage against Catechisme, and the Minister had not thought himself too good to teach them their letters and first elements, we had not seen so many children carried about with winds of doctrine: Pride (I fear) hath made both ashamed of the duty, the one to teach, the other to be taught, and I would that both were now humble enough to acknowledge the fruit of that neglect.

Now children are so called, by reason of the imperfection of their knowledge, either in respect of the measure of it, or of their ungroundednesse in it, and its lying loose in them without rooting.

1. In respect of the measure of knowledge, which is low and meane, though themselves be stedfast in it and unhaken: It is not a swimming but an anchoring and centering knowledge, and stakes them down from fluctuancy and tossing, and this is, by having the savour, virtue and sweetnesse of that they know: He that hath a little knowledg well tried by

by the touchstone of the word, and tryed in his own experience to be humbling, quickning and comforting, he loves the truth, and love will establish him in it; upon that reason which *Peter* gave to *Christ*, *Joh. 6. 68. Whither should we go? I know hast the words of eternal life.* The Apostles while under *Christ*s own ministry and wing were but very raw in knowledge, (and thereby we learn that no doctrinall teaching or ministry, though of *Christ* himself on earth, can make way into the heart of man until the Spirit come,) yet so much they found in the words of *Christ* that they knew not whether else to go, because eternal life was in them; and this testimony our people cannot but give to our deserted Ministers, that the words of eternal life is in them, and why then will they not reflect upon themselves and say, *whither shall we go?* I would not tread out the least sparke except it be wild-fire in the house-eaves which may set the whole Town afire. God hath his babes, to whom I would recommend for their comfort the comparing of *Heb. 5. 13.* with *Heb. 6. 9.* where the Apostle having called them babes that had need to be taught the first principles, doth yet say, we are perswaded of you things that accompany salvation, and makes mention of their work and labour of love, for there may be much godlinesse in lesser light: Fundamentals unto salvation are not so many or burdensome, the least Star in the orbe hath as swift and regular a motion though not so much light, as the greater; only let it be your endeavour to know your own measure, and to encrease in grace and in the knowledge of

Rom. 12. 3.
2 Pet. 3. ult.

Jesus
be qu
after
your
2.
ledg
them
caus
reaso
of it
vari
defin
is (sa
but
in w
of th
are t
teach
to th
such
that
in y
look
rore
ver
3. d
not
get
fo w
ric

Jesus Christ which are practicall things, and not to be question-sick, and leave wholesome food to long after such things as do but adde to the crudity of your stomachs, and fill you up with wind. 1 Tim. 6 4.
ποσὸν πλεὶς
ζητήσῃς.

2. In respect of their ungroundednesse in knowledge, which lies loose in them and doth not stake them down, or anchor them from being tossed, because they have it by rote, and can neither give a reason of that they know, nor have found the weight of it upon judgement and conscience, and so they are variable and unstable like children; the Philosophers definition of a *moist element* is proper to them: That Quod difficul-
ter suū, facilē
alienis terminis
constringitur. is (saith he) it hath no form or consistence of its own, but casily takes such figure as the continent or vessel

in which it is doth give it, as water takes the form of the dish or glasse, &c. into which you put it, such are these; they have no mould but what the next teacher casts them into, being blown like glasses into this or that shape at the pleasure of his breath; to such as these I commend this, to get the reason of that they know, as its said, *a reason of the hope that is in you*, for Religion consists not in a rhapsody of loose opinions, nor will a little knowledge gotten by rote preserve a man from being taken captive by every newe doctrine. Its the Apostles phrase, *2 Tim.*

3. 6. *They take prisoners silly women.* Where you may note, that he saith they prevail with women; they get an *Eudoxia*, *Iustina*, *Constantia*, on their side, and so work upon *Adam* by *Eve*. ἀιχμαλωτί-
ζοντες τὰ
γυναικεία
Omnes hæreses
ex synecasis
Axiom. Ec-
clesiastica, pag.
74.

2. These children are tossed to and fro, and carried about, and that denotes;

1. That they are unstable under the command

of every wind, and a prey to every net that is spread for them, travelling and wandering through all opinions when they have left the true line; sometimes they are in *Cancer*, sometimes in *Capricorne*, falling even into contraries, for one error is still a bridge to another; so we know that the Arminian went forward to Popery, and many of ours from Antinomianisme to Anabaptisme and Brownisme, and whether then? Why one error ingendering with another begets a mule, or mixt off-spring, and so *Africk* it self shall not show more novelties, *they will encrease* (saith the Apostle *2 Tim. 2. 16.*) *to more ungodlinesse*. Error is a precipice, a *vortex* or whirlpool, which first turnes men round and then sucks them in: *be not carried about with divers and strange doctrines*, Heb. 13. 9. *for its good that the heart be ballast or stablisht with grace*, where the opposition is evident between being carried about and being established by grace.

2. That they are unprofitably carried; for to what port is the wave tossed? To what station is the cloud carried? Is not the wave bandied back again by the racket of the next wave, and the cloud by the next wind: Its good (saith he) that the heart be established, and to that end, that we converse in such doctrines *as doe profit them that are exercised in them*, still asking our selves this question, what improvement is there of my soul heavenward by such or such doctrine? What healing of the gashes of conscience? What further inlet or admission into communion with Christ? What cleansing from all filthiness of the flesh and spirit, perfecting holiness in the fear

Heb. 13. 9.
ὅτι περιστά-
ντησιν.

of God, 2 Cor. 7. 1. If this be your aime, then steer this point, intend this scope, and let go questions and vain janglings, contending towards the *end of ἀποχριστου* the commandment, which mark (saith the Apostle) 1 Tim. 1. 6. may never shoot at, 1 Tim. 1. 6. in their ministry or doctrine, nor indeed do many hearers aime at any such thing, I mean our Nomades (as I may call them) or walkers, who will not endure to sit at the feet of a constant godly ministry (which yet is the best way of proficiency in knowledge and godliness) but by reason of their feverish thirst, as they distast each one, so they desire to tast all waters, of which sort is he that wanders away the Sabbath by peeping in at Church-doors, and taking essay of a sentence or two, and then, if there be no scratch for his itch, lambit & fugit, he is gone.

3. These children are tossed to and fro and carried about by doctrine, and that implies, that they are hearers that are thus unsettled, and they are teachers by whom they are unsettled.

1. They are hearers, and must not they be hearers? What else, condemned be the atheisme of the care of them who turn away their ear from God, who speaks by the hand of his messengers; let us leave to the Papists *ministerium muta officia*, *populi caeca obsequia*, the dumb offices of the Priests, and blind obedience of the people, when Scribes and Pharisees hold the chair, our Saviour saith not, Mark. 4. 24. "hear not, but take heed how you hear. Take heed what ye hear, beware of their leaven. Luk. 8. 18."

2. They are teachers that unsettle these hearers. They have troubled you wth words subverting your souls,

soules, *Acts 15. 24.* It much concerns the Church, yea and the State into what hands doctrine is committed, by reason of the unsettlement of the people which may be occasioned thereby, I should beseech them that are in the office of teachers, that they would *take heed to themselves and to the doctrine*, *1 Tim. 4. 16.* and that they would teach milk or meat, and not wind, nor lead on people first into cirticismes, before they have laid in them the plain Grammar rule of sound and wholesome words, that they may be made profelites to Iesus Christ, nor to an opinion; yea, though you may beare the name of a party as *Paul* might have done at *Corinth*, yet to cry them down who would cry you up, and put over your Disciples to Christ as *John* did, telling them that say I am of *Paul*, & I of *Apollo*, that they are carnall; and so you will wean them unto Christ whose they are; As for others that teach indeed but yet are no teachers, (for whatsoever they do by gifts, yet themselves are not the gifts of Christ unto men in the sence of the 11th verse of this chapter) I should desire to know whether every one that hath a gift to be a servant must therefore be a steward, or that hath gifts enabling him to deliver a message, must therefore be an Embassadour; If in truth you be as *Amos* said of himself, Herdesmen or ga-

Amos 7. 14, 15. therets of Sycomore fruit, then you must produce your extraordinary commission as he did, saying, *And the Lord took me as I followed the flock and said, go prophesie to my people Israel*, or else you must be taken to be but Herdmen still, and so it will be no wonder that strange teachers should carry credulous people

1 Cor. 3. 4.

people about with *strange doctrines*, as the Apostle calls them, *Heb. 13. 9.*

4. The doctrine by which these children are tossed to and fro, and carried about, is called *wind*, and that doth not denote the pure Word of God, but some illegitimate doctrine which the adulterers and ravishers of the truth do beget upon it: what heresie ever came abroad without *verbum Domini* in the mouth of it. The Arrian pleaded out of that text *John 14. 28. The Father is greater then I.* The Anabaptist from that, *Matth. 28. 19. Go ye therefore and disciple all nations*, and when he shall be thriven to his *axum* or full stature he will undermine Magistracy by that *Rom. 12. 19. Avenge not your selves.* The Antinomian hath for his plea that *1 Tim. 1. 9. The law is not made for a righteous man*, arguing that he who hath Evangelicall grace for his principle of obedience should not have the law for a rule thereof; as if a new principle and an old rule might not stand together: but because I intend not a particular confutation of these or the like errors, therefore finally, you all know that the devill hath a *scriptum est* ready, *Matth. 3. 6. the Spider sucks poyson out of the Rose*, not that I would imply that there is any such thing in the Word i self (for *ex veris nil nisi verum*) but that a corrupt stomach concocts wholesome food into a case.

And why *wind* of doctrine?

1. Because there is no solidity in it, but being wind it breeds but wind in the hearer and not good blood; and here I cannot but bewail our Pulpits of late times, filled with hay and stubble in stead of

gold and silver, as namely, invectives against Bishops, and Cavaliers, news, and novel opinions, and in the mean time the staple commodities of Heaven as Christ, Faith, Love, &c. are laid aside like breathless ware which no body calls for; I would not be thought to be a patron of any such obnoxious persons against whom the Word of God shoots an arrow; but this I plead for, that people who come to look for soul-nourishing food may not be served with scum and froth.

2. Because of the changeableness, variety, and novelty of it; for indeed such teachers do fit the lettuce to the lips of their auditory, and do easily take them by their itching eares; nothing more pleasing to an Athenian ear then novelty, which affects the hearers while it is fresh and green, but when they shall come to chew this wind, they find nothing in it, and so they hunt about again untill they start a new notion. Christ is the onely everlasting meat, who though he be like a great standing dish, which by reason of Kickshaws and fine Sallets is not adayes not much fed upon by many; yet a true humble soul is never weary of Christ, neither can it fit down to a meal, I mean, hear a Sermon without him, and this sound appetite is a signe of an excellent temperament and healthfull constitution of spirit; he that hath his mouth in tast for such doctrine, and his stomach craving such solid food, hath cause to blesse God, who it may be by inward shaking and temptations calls him to the settling of the main free-hold, and state of his soul, and to take him off from running himself out of breath after

novelty

novelties and niceties, which will sooner fill his head with dreames then his heart with strength or comfort.

3. Because of its prevalencie with and over unstayed men, one would wonder that this which the Apostle calls wind of doctrine should so prevail and spread; how suddenly is a whole countrey leaven'd with it? Whereas the saving knowledge and reception of Christ, the power of godlinesse, and self-deniall may be preacht an age, and not so many fish be

taken as are taken at one draught by a corrupt doctrine; I will not borrow that comparison which

Eusebius made choice of to expresse the quick spreading of the Gospell at the first, saying, that it passed

through the world like a Sun-beam; but I shall take that of the Apostle 2 Tim. 2:17. *Their word eating like a gangrene*, which presently over-runs the

parts and takes the brain, as this wind of doctrine doth, and the same Apostle (then whom no man

did more counter-work false teachers) saith, *Acts*

20:30: *they shall speak perverse things, to draw disciples after them*, whereby it seemes that the way

to draw disciples is to speake perverse things; with hereunto agreeing is that of our Saviour, *Joh. 5.*

43. *I am come in my Fathers Name, and ye receive me not: If another shall come in his own name, him will ye receive.* Christ cannot finde entertainment

but *Bacchochebas* is followed, and the reason is,

because Truth when it cometh hath nothing in it

but errour hath, There is no tinder to catch a sparke of truth,

but there is oyl for the wildfire of errour. Heresies are works of the flesh,

Gal.

*αδελφους οια
τις ηλιν βολη,
Euseb. hist.
lib. 2. cap. 3.*

Gal. 5. 19, 20. therefore men are soon removed, Gal. 1. 6. from truth to errour.

And now to draw up this point into a sum, by way of Application :

1. Consider the doctrine you hear, and tell over again from the hand of the teacher, a man will tell money after his father. *Beware lest any man make prize of you, Col. 2. 8.* some there are to whom the reputation and worth of the teacher is the proof of his doctrine, receiving all that is stamped with his *ipse dixit.* *We should not call any man our father in earth, Matt. 23. 9.* and some also think it enough to say, *This doctrine makes most against superstition and popery,* and yet we will not abide that in a *Maldon* who shall rather pitch upon such a sense of Scripture because it makes most against the *Calvinists*, and there are who falling upon some novell opinion conceive themselves the greatest illuminates, as having two eyes and all the world besides but one, I deny it not, but that every man in his Regeneration hath a new light, which is a part of the new creature for the new creation begins in a *fiat lux*; Nor do I deny but that in the Church there may be a clearer and further demonstration of, and insight into many things in the Scriptures, which have lien in the bottom of the pit, and may be brought neerer day then aforetime, for the neerer to the end the more glory and light, as its said *Dan. 12. 4. Shnt up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.* But the light though new to us, yet it is not new to the world

to the Sun light is not new, though it be to the Moon, as the Apostle calls *strange doctrines*, Heb. 13. 9. not such as are new to us, but such as are forrein to the word: so we call that strange light, rather then new, which the word of God ownes not, as the offspring thereof, and therefore I exhort you to consider:

1. Whether this light come from the Word, or rather do not shine from a glo-worm in your own fancies? Is not this vision of yours *extra mittendo*, by beames going out of your own eyes to the object? do you not first conceive, and then go forth to seek a father for your child? as the Sadduces that first deny the Resurrection, and then think that they can make their heresie good, out of a case in *Moses Law*, *Matth. 22. 24.*

2. Whether it do nourish those graces in you in which the Kingdom of God consists? Or whether doth not this new light starve you? Doth not this sun-shine put out your fire? For whether it be that the intention of the mind upon the vain theory of opinions doth divert the stream, and leaves (as I may say) practick godlinesse dry; or whether God withdraw his influences from them that lay themselves out in toys? or whatsoever the cause be, experience sheweth that after this *vertigo* takes men in the head, many of them decay in the vitals of Religion, and turn either Politicians to erect a party, or grow very lean in practicke godlinesse, and draw loose in their geeres, if indeed they become not loose in their lives and wayes.

2. This point may give us just occasion to inquire

D

quire into the reason why we are so tossed to and fro and carried about, and crumbled into divisions, for who is a stranger in Israel that he should not know these things. The heavens are filled with fixed stars without number, but the Planets are no more then seven; if the proportion was cast up amongst us, our *ἀστρος παντα*, as *Jude* calls them *ver. 13.* do hold a greater proportion to our fixed starres. Is not our Church called to the barre to answer not so much for her purity or chastitie in all Administrations as for her very being and life? What children are these that will unmother her, before God her husband have divorced and unwised her? That will throw Babylon in her face, and then justify their secession and departure by *Flee out of Babylon*: which will not serve their turn except they can find also a *Go out of Ephesus*; *out of Pergamus*, *out of Sardis*, *out of Laodicea*, &c.

Our Sacraments are also called to the barre. The Lords Supper, under the reason of a *mixt Communion*, by which (as I conceive) is not meant that unbelievers or unregenerate persons do partake *remnants* the kernell of this ordinance; for in that respect they have no Communion with the faithfull, but that the Company of Communicants in the outward seal is mixt of regenerate and unregenerate Saints and hypocrites; unto which we say, that though the door ought to be more narrow than to let in *dogs and swine*, yet the presence and profusion of intruders doth not evacuate that Communion which the faithfull have with Christ, and amongst themselves: for the Master of the great Feast

He observed,) *Matth. 22. 12.* doth not say to them that hath the wedding garment; how came you in hither with such a man, but *Friend, how camest thou in hither not having a wedding garment?*

Our Baptisme is said to be a vanity, a nullity, as being dispensed to infants, and that becaule we want example for it: but so we do, for womens receiving the Lords Supper: and if the reason and equity of the rule will carry it for woman as well as men, then also we shall joyn issue in that point, and make it good upon that ground, for children of beleiving parents as for the parents themselves: for are not such infants *federati*, confederates and in the Covenant, though they cannot actually restipulate, yea surely, as well as those which were circumcised.

See a learned
Treatise called
*The Birth pri-
viledge.*

The morall Law is questioned, whether it be obligatory to and directory of a beleever in Christ; for because he hath another bridle of restraint of him from sin, and another spurre incentive of him unto obedience, therefore he hath not the same rule: which is but a confounding of the principle whereby, and of the rule according to which a Christian is acted; these men are much mistaken in that place whereupon they seem to ground their opinion, *Rom. 7. 6.* *That we should serve in newness of spirit, and not in the oldness of the letter.* Where they oppose these two as a rule and principle, taking away the rule, called (say they) the oldness of the letter, by the principle which is the newness of the Spirit; now there is nothing more cleer, then that the Apostle, opposes not the rule, to the principle of obedience; but *duo principia*, or rather *duos servientes*

modos, two manners of serving, in the one of which they were bond-men, in the other free-men.

Our Ministry is arraigned also, as the Papists because the Ministers of many Reformed Churches have not Imposition of the hands of a Bishop, deny their ordination to be legitimate, so is ours denied, because we had; We are between two millstones, what Ministers will they find in the Churches of Christ for many hundred yeares if this be good against ordination? I cannot conceive but God owned some of them, for his witnesses prophesying in sackcloth, *Rev. 11. 3.*

And finally to the nullity of these; the Church, the Sacraments, the Morall Law, the Ministry, added, the *Mortality of the soul*, which if reason cannot confute, let a man consult conscience, if that cannot, Scripture will; had it not been a strange mistake in our blessed Saviour to have (but in a Parable) supposed a rich man after his death in torment and *Lazarus* in *Abrahams* bosome; if the soul be not immortall, or at least if it survive not; for that cannot be applied to the resurrection, when the rich man will have no brethren on earth to send unto; neither can there be any sence in that portion of Scripture, but upon supposal of the soul outliving the body.

I had rather draw a curtain before this face of things then paint it out unto you. How sad a hearing is it to hear I am of *Paul*, I am of *Apollo*, I am of *Cephas*? was not this that which (as *Ferome* observes) did at first set up Bishops? our divisions and their factours, but that is not all; more sad it is to hear

f which hear, *here is Christ, and there is Christ*, for we are so impotent in our opinions, that every man makes his own to be the very Shibboleth of the Church; a thing unheard of before our times, that men of divers Trades in this Famous City, can be all of one Company, but being of divers opinions they cannot be of one Church, nor wil be all of one School, except they be all of one form, which breakes our communion into fragments; Now what may be the cause of this transportation of people? are they children ungrounded in knowledge? That is too much to be feared, or are they proud and wanton, and have taken surfet of the great things of the Law? Or are they ashamed to stand in the levell of sober practical Christians, but must be masters and set up the trade of some new opinion for themselves, and build *Babel* to get a name, and to be some body in the eyes of a party? I know not what to say, but the Lord stop the gangrene, and turn all our eyes to the great things of the Law, that so this rithing of mint and cummin may be left to a second place.

3. Be not children, and oh that this word might stop the fury of your precipitate levity, as *Cesar* did the sedition of his Army by one word, *Quirites*; you have had the vitals of Religion, a holy and pure doctrine, and there is not another Gospell. For Ministers that have burn'd and shined themselves out in holding forth essentials and saving truths, the whole world since the Apostles time could not overmatch you; and for Christians (the scale of their Ministry) begotten and bred up under their shadow, in respect of the power of godli-

nessle there hath not been another *England* on earth since that time ; I do not ascribe this to the government and discipline (no more then I do ascribe the multiplying of *Israel* to *Pharaoh*) but under God to the paines and diligence of faithfull pastours, whom I would not have any man now to undervalue and debase as brats of Antichrist : they were *Heroes* and *Worthies*, our regeneration and faith are their monuments, let no man dig up their ashes and degrade them in esteem, nor belch out poison against the learning, livings, callings of their godly successors in this Church : for wise men will interpret that they do it upon no other reason then *Herod* burnt the Registries of the families and genealogies of the *Jews*, in consciounesse of his own obscurity. And as for this Church, certainly she hath had a womb to bear children, and breasts to give them suck, which two things do make a fair proof for her against all calumnies, though alas she had also a generation of vipers eating through her bowels. Finally, This Kingdom owes as much to Religion as any in the world, we have seen wonders of Gods love and miracles of deliverance, and if God shall now bring his Ark to *Jerusalem*, and set it up in greater state then before time, let us dance before it, but withall let us not despise the house of *Obed-Edon* which God blessed for the Ark sake ; wee must not put down the Temple because its made a den of thieves, but rather whip them out of it, and for that we fast and pray, as also that those seven *Ones* in the fourth and fifth verses may continue with us for ever, *One body, and one spirit, one hope of*

your calling, one Lord, one Faith, one baptisme, one God and Father of all, which should be as so many quoines to lock together all parts of the building into one, as indeed they would if men were not so opinion-big as to make every extravagant or at least extrinsicall opinion fundamental, and as an *Atlas* to a new-Church building.

I come now to the second part of the Text, which is the character or description of the impostors and seducers, that do unsettle men, whereof I shall open the termes or words.

1. *Sleight of men.* The originall word for sleight, doth properly signifie Dice-playing, and by a metaphor taken from players at Dice (which sort of men you shall seldom reade of in sober authours without some brand of infamie,) it sets out the qualitie of false teachers, and in this all agree, but then in the very point of application of this similitude there is a little difference.

1. As the cast of the Die is changeable and variable, *alea nihil incertius*, so are these teachers and such is their doctrine, and therefore he calls it *sleight of men*, opposing this doctrine of theirs to that of Gods pure word, which is alwayes like it self and hath no interests, passions, crooked ends, as men have.

2. As dice-players can cogge the Die and make it answer what cast they please, so these teachers have an act of mixing and adulterating the word, so as to make it answer their own profit or advantage, but whether it be so or so, or both wayes, you see what these teachers make of their hearers, meer tablemen

men, which the dice-player carries hither and thither, and moves from point to point as he pleases.

3. *Cunning craftinesse*, The same word that is used to expresse the subtilty of the serpent tempting Eve, 2 Cor. 11. 3. *He beguiled Eve through his subtilty*, and it signifies the deep policie of men, 1 Cor. 3. 19. He taketh the wise in their own craftinesse and so it imports that these teachers are veterate beaten fellowes, men exercised and skilfull to deceive.

4. *They lye in wait to deceive*, And the word in the Text is also used. *Ephes. 6. 11.* that ye may be able (saith he) to stand *πρὸς τὰς μεθοδίας* against the stratagems of the Devill; for it signifies properly an ambushment or stratagem of warre, whereby the enemy sets upon a man *ex insidiis*, at unawares, denoting the specious and faire overtures and pretences of false teachers, spreading their net under the chaffe, to catch the silly bird, for it is plain that their sleight and craftinesse is *πρὸς μεθοδίαν τῆς πλάνης* to this very end and purpose, that they may entrap and catch men within the ambush of their impostures.

That which I collect from this part of the Text is, What oddes the Apostle makes between the seducer and the seduced, even as much as between an old fowler and a young bird, the one he calls *χρῆν*, simple, easie, credulous people, the other is a shrewd gamester, a man of subtilty and stratagem. I cannot therefore but upon this observation, exhort you to take heed of playing with such, stake down nothing, especially not your soules, come not within their

πρὸς τὴν με-
θοδίαν τῆς
πλάνης.

Doct. 1.

their ambush. I wonder that petties and novices in knowledge will forsake the Congregations and open assemblies of Gods people, to frequent private houses where these teachers lay their ambuscado; would not all men condemn the folly of a young man of great estate, that should deal with a crafty gamester? For these seducers whose design is to make merchandise of their hearers, *2 Pet. 2. 3.* do most of all aime at them who are good prize, they care not much for a sheep that hath not a good fleece. I beseech you be wise, you may be caught, though you mean it not, God may give you up captive to error for your vanity in forsaking his assemblies: Haply you resolve that you will not be caught: no more did *Dinah* intend to be defiled when she went forth to see the daughters of the Land, or *Peter* to deny Christ, when he went to the high Priests hall; there is no man but will beleeve a lye when God gives him up to delusion, one may be infected with the plague by looking in at the window, our nature is apt to receive impressions of error. Its observed of sheep, that they eat no grasse more greedily then that which rots them, *wherefore if they shall say unto you behold he is in the desert, go not forth, behold he is in the secret chambers, beleeve it not, Matth. 24. 26* And what may some say, would you have us come up to an Idols Temple and communicate in Idolatry? No, *Come not ye to Gilgal, nor go up to Bethaven, Hosea 4. 15.* Woods and caves, and the Ile of *Pashmos* are to be preferred to such assemblies; or should Christians abstain all private meetings, and confine their Religion as many do to a

Church and a Common-Prayer Book? Far be it from us: Antichrist and Popery will feel the wounds of such private Assemblies as long as they draw any breath, the enemies of God and his Church know what reason they have to hate conventicles (as they call them:) All that I have to say is, that you stick fast unto and make use of your pastors and teachers, which are the gifts of Jesus Christ unto his Church, *ver. 11.* and that you come not into the secret of these who are described *ver. 14.* by their sleight and subtilty to deceive.

To 7. 2.

Seducers are Artists and Craftes-masters in sleight and subtilty, and stratagems of deceit, they have artifices, and wayes, and methods to take men at unawares, and to convey their poison privily: *who privily shall bring in damnable heresies*, 2 Pet. 2. 1. they will not resist the truth *aperto Marte*, but cunningly undermine it, as Jannes and Jambres withstood Moses so do these also resist the truth, 2 Tim. 3. 8. that is by sleight, and counterfeiting to do the same thing so that one shall have much adoe to distinguish between the Serpents of Moses and them of the Magicians, *for they also did the like by their enchantments*. *Exod. 7. 11.* It seemes these seducers are men of parts, the Apostle describes them in the same word as the old Serpent is described by whose subtilty we exchanged Paradise for thistles and bryers; which first example should teach us for ever to take heed of them, that are of his breed, *who was more subtile than any beast of the field*, that which being sanctified and well employed, might be called wisdom, being corrupted and abused is called craftinesse, therefore

παιδεία, though usually taken in the worse part, for subtilty and cunning, yet sometimes it signifies wisdom and lawfull policie, there is *καλὴ καὶ ἀγαθὴ παιδεία*, a good and honest craftinesse or policie, whereby a Minister being a fisher of men, may catch such as by indiscretion will otherwise be hardned, scandalized and lost both to himself and God: we are in great want of this policie of discretion in the management of our Ministry, by breaking old bottles with new wine, and by exposing Religion to contempt of them whom we might have either convinced or at least disarmed of occasion against the truth; but no farther upon this point: I must remember that I am upon the subtilty and stratagems of impostours that lie in wait to seduce, some of which I shall point out unto you, as I find them in the Scriptures, that so you may perform that duty which is more then once enjoyned upon you in this case, that is *beware*.

The common design of all false teachers, is to *make merchandise* of people, 2 Pet. 2. 3. they negotiate their own ends, and have an eye to the stake when they cast the die their credit, profit, lusts are the center to which they draw every line, *they have eyes full of adultery, and their heart is exercised in covetousnesse, they follow the way of Balaam who loved the wages of unrighteousnesse*, 2 Pet, 2. 14, 15. and the Apostle beseeches the brethren to *mark such which cause divisions and offences, because they that are such serve not our Lord Jesus Christ but their own belly*, Rom. 16. 18. but how doth the Apostle know this? For mens ends lie close, and how is it that he seemes to charge it

Drusius in Job
cap. 5. ver. 13.

upon all of them? Are they all covetous? Have all of them eyes full of adultery? Do they all make their belly their God, &c.? Its true, that ends are close, a man may deny one and seek another, *Simon Magus* laies by his great repute gotten by sorcery to seek himself in getting power by laying on hands to give the holy Ghost, and this he carried cunningly as to passe with *Philip* undiscovered; pride may be trampled upon in pride, and books written against vain-glory only to get glory, bye ends may be preacht against, even out of bye ends; as all the bowl at the same marke doe not take the same ground, so men in seeking themselves, may drive all verall trades; one is for credit, another for his pocket, another for his purse, &c. but this in the generall wil hold good, *seducers are self seekers*. For the service of this main designe these and such like are their art or method.

I.

The Apostle tells us, that *by good words and fine speeches they deceive the hearts of the simple*, Rom. 16. 18. the word he useth for simple, is *ἁπλῶς*, *haplos*, men that are otherwise not evil, or as we vulgarly call them, harmlesse, innocent men, easie to be led aside. It should seem the Corinthian teachers, whom *Paul* had such bickerings, had a faculty of pathanology or perswasive lenociny of words whereby they did *suadendo docere*, not so much convince by evidence of truth as perswade with winning words; It concernes very much *to hold fast the form of wholesome words*, 2 Tim. 1. 13. which the Apostle opposeth to *questions and logomachies* or strife of words and perverse disputings, 1 Tim. 6. 3, 4.

also to prophane and vain babblings, 2 Tim. 2. 16.
 and 1 Tim. 6. 20, that is *κατοπαυίας*, or as some read
κατοπαυίας, empty words, and novell expressions:
 you all know that by losing the genuine and pro-
 per meaning of the word Church and Bishop, &c.
 we had almost forgot the Scripture use of them, and
 brought the Church within the pale of the Clergy,
 and the Bishop into a throne above the Ministers of
 the word; The Apostle Peter speaking of false tea-
 chers, hath an expression or two to this purpose,
They speak great swelling words of vanity, 2 Pet. 2. 18.
 that is, they speak great bubbles of words full of
 wind, strong lines, or bigge fancies to bear down
 people by that torrent: and again in the 2 Pet. 2. 3.
through covetousnesse shall they with fained words make
merchandise of you. What are these fained words?
 do not they mean the same as that 1 Tim. 4. 2.
speaking lies in hypocrisie, or should it not rather be
 taken for a set and composed form of words, such
 as Merchants use in commending their wares so sale:
 shewing the goodnesse and properties of the com-
 modity they desire to put off, and even belying it
 into credit, for to that the words seem to allude: I
 shall not dwell upon this, but certainly it is not for
 nothing that seducers are found to hide their hook
 under words and expressions, which they do arti-
 ficially fit and compose for the purpose: a good
 Title sells a sorry Book: And all times will bear
 witness that it hath been the property of such men
 as have had any monster to bring to light, to use ob-
 scurity and cloudinesse of expression, that what is
 unshapen and without form at the first, may after-

*Plerumque illa
 duo coherent
 mutatio doctri-
 nae & novi
 modi loquendi.
 Chem. loc.
 com.*

*πλεστοίς λο-
 γοις.*

wards be lickt into porportion : errors are bashed from
at first, and comming out of the darke cannot be
broad-waken upon the light, and therefore they are
by their parents or nurses alwayes swathed up
clouts of ambiguity, as the Oracles of old lapers
their *Effata*, or as he that wrote *Edvardum rex*
occidere nolite timere bonum est, where the com
helps him out at which door he pleases : thus
sepia goes away in her own ink, and the door is
half chare to make escape.

2.

They baite their hook with such baits as
proper to the fish they would catch : Els they w
not good anglers, to which the Apostle seemes
compare them, in that word *Deus 2us 19*, *2 Pet. 2.*
which is to allure as a bait doth the fish. As a Sa
what is that bait ? See ver. 19. *they promise them libe*
ty, there is not a more catching bait then *liberty* : Is
likely that Jesus Christ or his Ministers that pre
a yoke, a daily crosse, a forsaking all for him, thou
make such great draughts of fish, as they that p
mise liberty ? But what liberty, haply they may c
it Christian liberty, or liberty of conscience, so t
serpent said, *ye shall be as gods*, but what is it indee
Is it not a liberty from the control or check of
perious and their authority, for *they despise domin*
and speak evil of dignities, Jude 8. and therefore do
the Apostle *Paul* so much call for obedience an
subjection to Magistrates, Masters, Ministers, the
by anticipating or correcting the thoughts of L
bertinisme, unto which the name of *Gospel libe*
might be abused : Surely our Lord Christ hath
brought in a *saturnalia* or exemption of Christian

2. Pet. 2. 10.

from

bath from the Scepter of Government, or the rod of Di-
 nor discipline. Nor is liberty of conscience (though sa-
 they are and inviolable) a freedom to be or do what
 d up we will: for by that engine the sword might be easi-
 l aptly wiped out of the Magistrates, and the Keyes out
 m of the Churches hand; and then we should find our
 ourselves returned to a Chaos without form and void;
 thus I do not wonder that all sorts of sects and heresies
 or is (though they be of contrary principles in particular)
 should meet and concur in this *ἀνενομία*, or li-
 as a liberty to live by their own lawes, unaccountable
 y to others, and independent; Those that are com-
 mes commonly called Independents are far off from ma-
 t. 2. king the Church to be such a *Romulus* his *asylum*,
 A Sanctuary for all commers; they allow that Jeru-
 m like salem shall reach forth her hand as far as Antioch;
 y: Is neither (I think) do they plead the letting alone of
 pre the tares untill the harvest, *Matth. 13. 30.* against the
 censures of the Church or the *faces & securim* of the
 at p Magistrate; but I am sure of this, that he that saith,
 y c *Let both grow together until the harvest*; doth not give
 to way to any man to sow them: *An enemy hath done*
 deo *this*: but enough of this at this time. There are
 of others that go about with liberty too, and cry, a li-
 berty from the obligation of the Morall Law as a
 do rule; a liberty from poenitential sorrows, fastings,
 an humiliations to them that are regenerate; a liberty
 ber from sinning, or if not so, yet from asking pardon
 f L for it, if they be in Christ. These are great liberties
 ber indeed, but they are glorious liberties, reserved unto
 m another world, if any man promise you them here
 tian on earth; he takes upon him to antedate the time of
 roo them.

them. There are certain fruits and effects of Christ's Redemption of us, which are payable only in the world to come; There is yet another liberty which some will promise, and that is a liberty of sensual lusts, and fleshly loosenesse. It was *Balaams* whereby he invited the Israelites to the idolatry of *Baal-peor*, and the Apostle finds these false teachers baiting their hook with the same; *2 Pet. 2. 18. They allure through the lusts of the flesh, through much wantonnesse: and ver. 14. Having eyes full of adulteries, of an adulteresse, as the originall carries it; and againe ver. 2. many shall follow their lascivious wayes: for* some copies have *ἀσχηματιστας*. But you will say, Is there any such affinity between seducing by doctrine and sensuality? How is it that the Apostle charges the teachers with such filthy lusts? I shall answer but a little to this question, as God for idolatry, which is spiritual fornication, gives men and women up to that which is corporall: for its said *Rom. 1. 25. They changed the truth of God into a lie: for this cause God gave them up to vile affections, so will God shame and discredit the errours that are set up against his truth by the lusts that keep company with them.*

3.

They undervalue and cast dirt in the face of that stand in their light, this is an old way of insinuating into people, the wolves perswade the sheepe that their Shepherds feed them, to fleece them, that so they may the easilier worry them: It is no more much that we are called legall Preachers, time servers, persecutours, inquisitours, what not? The devill must first asperse God to *Eve* before he prevail with her, and those popular preachers con-

Christ not by bringing *Paul* into
 in the self-esteem, if they could; *His letters, say they, are*
 y which mighty and powerfull, but his bodily presence is weak,
 sensual and his speech contemptible, 2 Cor. 10. 10. Its easie for
 ms be men to ingratiate themselves with their party by
 aty of spying faults in every Ordinance and Administra-
 teach tion never so well constituted; we see beauty enough
 8. Th and find no want of light in the Sun, though they
 ch wa that look upon it through their Galilean glasses dis-
 eries cover spots in it as big as all Asia or Africk, as them-
 aga selves say.

They wrest the Scriptures 2 Pet. 2. 16. making it
 to speak upon the rack that which it never meant;
 partiality and affection to their own opinion is an ill
 s the medium to look through: Pull the staff out of the
 ne water, and it will not be crooked; how often do
 s the men ἀγασθῆναι τὰς γραφὰς compell the Scriptures to
 er b go two mile, when of themselves they will go but
 up one, we should tremble to put words into the mouth
 5, 2 of those Oracles, which we do by mis-inferences,
 s ca and mis-applications. 1. By mis-inference drawing
 than forth that which they will not yeeld, as the Saddu-
 ft b ces proved no Resurrection, because seven brethren
 n. had taken one woman to wife, Matth. 22. 28. unto
 of whom our Saviour answers, that though they cited
 in the place of Scripture, yet they erred not knowing the
 the Scripture; for not he that repeats the words, but
 s m takes up the true sence, is the man that knows the
 im Scriptures. We must not mangle and cut one joynt
 T from another, and expound one sentence against the
 p whole stream. I would men would tremble to
 ou take Gods hand which he hath set to his own

τὸ τὰς περὶ
αὐτῶν τὰς
κρίνας μὴ σύ-
νασθαι ἐπαρ-
μόζειν τοῖς
ἐν μέσῳ.
Arrian in epi-
stol.

Word, and set it to a lie of their own : it were odious to serve a man so. 2. By mis-application of general rules to particulars. For it hath been observed that it is a great cause of many evils not to be able to adapt common principles and generall rules to particular cases or actions ; for how often is a general rule of Scripture brought for the warrant of an unlawfull action ? As if the Apostle should have eaten with scandali , upon the rule of *All things are pure to the pure* ; so we know , how men first imagined a decency and order in superstitious ceremonies and then warranted them by that , *Let all things be done decently and in order* ; we fear not to say , that no man can prove the calling of our Ministers, or the Baptisme of our infants , or the Morall Law to be null, &c. but by the torture of the Scriptures.

5. They recommend their doctrine upon some private pretended revelation and light of their own, or by some effects thereof which they seeme to have found in themselves since they became therewith acquainted ; as that they have found such experiments of it in themselves as they never had before they are more lively, cheerfull, comfortable, &c. As for their revelations or light , what is it they mean by them ? Doe they mean that the vaile is taken off the Scripture or rather their eye , so that they have a cleerer spirituall discerning into , and favour of, and affection to the Word ? Or do they mean by revelation , some secret sealings or assurances which are indeed private to their own soules , like the white stone of absolution with their own names written thereon , These are admirable first-fruits

the Spirit and of glory; Happy are they to whom God in this wilderness gives to taste these Clusters of Canaan-Grapes; And for the effects of the word which they find in themselves, as attestations of the truth, power, and goodness of the word. I find the Apostle appealing to the sense of believers, to attest the doctrine of the Gospel, *Gal. 3.2. received ye the Spirit by the preaching of the law, or by the hearing of faith?* But now what is all this to the revelation or effects of *new and strange doctrines*? What impostures have not been obtruded upon pretence of private light and revelation, the old Prophet may bring you into the lions mouth by telling you of an angel that spoke to him, *1 Kin. 13. 18. & 24.* God saith that he proves his people by a Prophet, or dreamer of dreames, to know whether they love the Lord their God, with all their heart, and with all their soul, *Deut. 13. 3.* nor Prophet, nor Apostle, nor Angel is to be heard if he preach *nap's* besides or other then that ye have received, and for that they say that they find themselves as it were in a new world since they found this new way. I much question their *probatum est*, Is it not some angel of darkness transformed into an Angel of light? Do they not walk in the light of their fire, and the sparkes that they have kindled, *Isai. 50. 11.* It must needs be an easie way; when a man hath cast off all trouble for sin and all care of holy duties: but surely the way is too broad to be good. These principles, *I ought not to sorrow for sin, least I disparage the sufficiencie of Christs satisfaction: I can pay no obedience to the law, but I must thereby either infringe my Christian liberty, or loyn merit with Christ;*

Gal. 1. 8.

must needs work a strange alteration, because the doctrine is strange.

I would speak a word from this point to Ministers, and to the people.

1. To the Ministers, you see these impostors have sleight and subtilty to lie in wait for the people; and whom doth it concern but you to take heed to the flock, you cannot by silence *liberare fidem aut animam*; Christ hath given Pastours and Teachers to his Church to this end, that the people should not be children, tossed to and fro, &c. convincing of gain-sayers, and stopping the mouths of soul-subverting teachers doth belong to your office *Titus* 1. 9, 10, 11. if there were but one Heterodox teacher start up, and neglected by the people, you would discharge at him, with as much freedom as at Papists: what if there be more such teachers followed by thousands, is it ever the more truth for the number? Or is it a *noli me tangere*? Or are we slaves to popularity? And dare not snatch the souls of our people out of the stream for fear of displeasing them by saving of them? Or have we no hope to work a cure, and so like Phisitians, we desperate patients eat and drink, and do what they will without contradiction? *Luther* did not much consider how usefull the Sectaries of his time might have been against the Pope and his party, but confuted them freely, knowing that they more blemished and hindred the Reformation by their tenets, than were likely to help it with their hands: I would not blow the Trumpet, or proclaim open warre against lesser differences, severity and acrimony in such

cases breeds schisme and heales it not : but pernicious errors and destructive to souls : (which it is cruelty to spare and not pity) must be faced and fought against, not with invectives and railing, that doth but anger the Gangrene, and is not the way to quench wild-fire, but by solid convictions and evidence of truth : for so you shall either gain a brother, or not lose a friend. But you may ask, when should we go out against a doctrine as pernicious : for even that point about the law which denominates an *Antinomian*, and that about Baptisme which denominates an *Anabaptist*, seem not to be farall to the soul ? To this I answer, that we must look how a doctrine is attended or consequenced : the first circle in the water is the least, those that are caused by it are bigger and bigger, an opinion may be very ill as it is a bastard mil-begotten by mis-inferences from the Word : but it is worse as it is a whore and begets a new off-spring of errors more pernicious, but I must remember to whom I speak. Brethren, if the sheep be infected or worried, both God and men will ask, Where were the Shepherds ? Or what did they in the mean time ?

2. To the people I say but this, *Rom. 16. 17. I beseech you brethren mark them which cause divisions and differences contrary to the doctrine which ye have learned, and avoid them* : The avoiding of such teachers is your proper duty, as you would avoid an ambuscado or stratagem of deceit: our present divisions are scandalous to your selves, to your Ministers, to the truth : for by reason of them, *The way of truth is evil spoken of*, *2 Pet. 2. 2.* they are the

hopes of the common enemy, and our own weakenings, and because I have named the enemy, let no man think that the betraying of these differences among our selves doth give handle and occasion to them, to traduce us all as Anabaptists, Brownists, Sectaries: we need not fear the calumnies of those to whom godlinesse it selfe, as Christianity of old was crime enough, we shall doe our selves right in their eyes by disclaiming them. The Apostles do boldly tax the divisions among Christians notwithstanding any upbraiding of the Heathens. Let them say that we are about (instead of purging the Temple as Christ did) to set up a Pantheon (as the Romans did) or an Altar to the unknown god (as they of Athens did.) This water will not stick upon us long, they will be of another mind when we shake this viper off our hand: In the mean time beseech you to consider whether beside the sleight and cunning craftinesse of seducing teachers there be not some other stratagems on foot, and some hand of *Foab* is in all this, the politician and Jesuit blow these coales, they would make us *Samaritans* and *Jews* to one another. Let us not gratifie our enemies. He say but this, observe the brand or character set upon the seduced, *Unstable souls*, 2 Pet. 2. 14. *silly women laden with sins, led away with divers lusts*, 2 Tim. 3. 6. &c. and upon the seducers *merchants of mens souls*, 2 Pet. 2. 3. *unruly, vainglorious talkers, deceivers, aiming at filthy lucre*, Titus 1. 10. *ἀθετοί*, lawlesse pertons, 2 Pet. 3. 17. *men of corrupt minds, reprobate concerning the faith*, 2 Tim. 3. 8. &c.

out admit there be a face and presence of holiness in the person, may we not then more securely receive their doctrine? To this I answer, that both person and doctrine may carry a fair stamp and supercription. We do not weigh gold to try the supercription of it, but the weight. Gilded pills may convey poison. Satan in *Peter* is not easily discovered. The better Pass that error brings with it, the more dangerous it is.

So much upon the second part of the text. The third is the preservative or antidote against all impositions of such teachers as come with sleight and subtilty, &c. and that is two-fold. 1. The Ministry (which Christ hath given to his Church, for this ver. relates to the 11. *He gave some Apostles, and some, &c. that henceforth, &c.* and to them doth the Apostle commit the charge of the flock, to watch over them against wolves, *Acts* 20. 28, 29. 2. The holding fast and pursuance of the substance and great things of Religion, ver. 15. *but being sincere in love grow up in all things into him which is the head*: Its an excellent growth, to grow up into the head, that is, into communion with and conformity to Jesus Christ, which triviall opinions nothing at all advance; observe the *antithesis* or opposition he makes between being carried about, &c. and following the truth in love, for *contraria, contrariis*, diseases are cured by contraries; so the Apostle *Peter*, 2 *Pet.* 3. 17, 18. gives the same receipt against unstedfastnesse, *but grow in grace and in the knowledge of our Lord and Saviour Jesus Christ*; and to take off teachers from fables and genealogies, and questions of no value;

Paul

Paul commends to them the aiming at godly edifying which is by faith, and to hold to that which is the end of the commandment, charity out of a pure heart and a good conscience and of faith unfained, 1 Tim. i. 4. If both Ministers and people would but drive the trade, it would take off that wandering and hunting after novell opinions and doctrines, and would keep us constant in the wholesome pastures, even now that the hedge of settled government is wanting. If you have good feeding, why should not that keep you from wandering, untill the pale be set up, warranted upon God in the use of his saving ordinances; and pray for us, If Moses stay long in the mount, may the people be setting up golden calves, and say we know not what is become of this Moses; Aarons rods shall swallow up all the rods of Iannes and Iambres due time. The Apostle puts us in hope of a mil way to such, 2 Tim. 3. 9. They shall proceed no further, for their folly shall be manifest unto all.

Exod. 7. 12.

 F I N I S.

Magnalia DEI ab Aquilone;

Set forth, in a

SERMON

PREACHED BEFORE

The Right Honourable the LORDS

and COMMONS, at Saint

MARGARETS *Westminster*,

upon Thursday, *July 18, 1644.*

Being the day of publike Thanksgi-

ving for the great VICTORY

obtained against Prince RUPERT

and the Earl of *Newcastles*

Forces neer *TORK.*

By RICHARD VINES, Minister

of Gods Word at *Weddington* in the County of

Warwick, and a Member of the

Assembly of Divines.

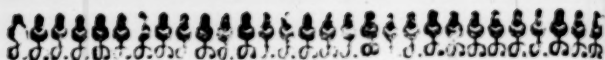
Published by Order of both Houses.

L O N D O N,

Printed by R. L. for *Abel Roper*, at the signe of

the *Sun* against *St. Dunstons Church* in

Fleetstreet, 1646.



Die Veneris 19. Julii 1644.

CRdered by the *Lords* in *Parliament* assembled, That *Mr. Vins* hath hereby thanks given him by this House for the great pains hee hath took in his Sermon Preached before the *Lords* and *Commons* on Thursday the eighteenth of this instant *Iuly*, in *Margarets Church Westminster*, it being the day of Thanksgiving for the great mercy of God in the happy successe of the Forces of both Kingdoms against the Enemies of *King* and *Parliament* neer *York*; And that the said *Mr. Vines* be intreated to Print and publish his said Sermon, which no man is to presume to Print or reprint without his authority under his hand, as he will answer the contrary to this House.

John Brown, Cler. Parliamentorum.

Die Veneris 19. Julii 1644.

IT is this day Ordered by the *Commons* assembled in *Parliament*, That *Sir Robert Harley* do give the thanks of this House to *Mr. Vines* for the great pains hee took in the Sermon hee Preached at the intreaty of both Houses, at *St. Margarets Westminster*, upon the day of publike Thanksgiving for the great Victory obtained against Prince *Rupert* and the Earle of *Newcastles* Forces, and he is desired to publish it in Print.

H. Elsyng, Cler. Parl. Dom. Com.

Appoint *Abel Roper* to Print my Sermon.
Richard Vines.



To the Right
HONOURABLE
THE
LORDS and COMMONS
Assembled in Parliament.

Right Honourable and Noble Senatours,

B*Y this time it is cleere day, even
their eyes, whose unwillingness
to beleewe it made them blinde,
are now waken; to see that God
did indeed put matter of thanksgiving both
into our hands and monthes: To disguise so
solemne a duty onely to support reputation in
the eyes of the world, is no lesse then to put an
Irony upon GOD. Thanksgiving is the
reply we make to GODS answer of our
prayer, of whom if we walke worthy, he will*
A 2 surely

The Epistle Dedicatory.

surely make rejoynder of *new mercies*.
Though we cannot expect but that we may
shift our garments and sometimes wear sack-
cloth. The Lord set our hearts in tune, whe-
ther to Lachrymæ or Hallelujah; Beware
of that rock which the Israelites fel foul up-
on in their wildernes condition, where be-
ing at Gods more immediate finding, and ha-
ving all their entertainment from Heaven,
they most of all did then imbitter GOD by
their murmurings against and temptations
of him; The good Lord command the West to
blow as sweet a gale as the North hath done,
and so finish his own worke, that unto Hen-
ricus Rosas, Regna Jacobus, may be ad-
ded, Ecclesias Carolus; So prayeth,

Your unworthy servant
for Christ

Richard Vines.

A
SERMON PREACHED
 Before the Right Honourable the
LORDS and COMMONS

assembled in *Parliament*, upon the
 18th day of *July*, 1644.

It being the day of Thanksgiving for the great mercy
 of God in the happy successe of the Forces of
 both Kingdoms against the Enemies
 of *King and Parliament*
 neer *York*.

ISAIAH 63. 8.

*For he said, Surely they are my people, children that will
 not lie: So he was their Saviour.*



Hat the Historian saith of that day, wherein

Scipio and Hannibal disputed that long depending cause, between *Rome and Carthage* in open field, *The Romane Empire* (until that time) had not seen a greater

*Non fuit maior
 sub imperio Ro-
 mano dies, &c.
 Florus, l. b. 2.
 cap. 6. de bello
 Punico secundo.*

day. The same may I justly say of the occasion of this our meeting: Nor we nor our fathers in this Kingdom: considering the numbers on both sides, the Interests that lay at stake, the fulnesse of the victory, the hopeful consequence of it, have had more cause to sing, *They compassed me about like Bees, they are quenched*

as the fire of thorns : for in the Name of the Lord will I destroy them; Thou hast thrust sore at me that I might fall; but the Lord helped me : The Lord is my strength and song, and is become my salvation. The voice of rejoycing and salvation is in the Tabernacles of the righteous : The right hand of the Lord doth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doth valiantly, Psal. 118. 12, 13, 14, 15, 16, &c. for though God have cleerly attested his presence with us, by many visible tokens thereof ever since we came into this wilderness, so that we may truly say, *Take counsell together and it shall come to nought; speak the word, and it shall not stand*, for *Immanuel*, Isa. 8. 10. yet hee never yet did set a broader seal to this Cause in testimony of his patrociny thereof than at this time and place. The first Summer of our war hee wrote himself *our God* in great letters at *Edge Hill*; The second, in yet a greater character at *Newbery*; The third, that he might be legible to such as hitherto would not see; hee hath wrote himself *Immanuel* in a Text letter, even in that place where that which hath since proclaimed it self a cruell war, did then, in its infancy, disguise it self under the name of *Guard*, a good *Omen*; *Hannibal* is routed neere the walls of his own *Carthage* : There can be to us no better signe than when God increases upon us, and still makes us better measure of his mercies than aforesime. *New mercies* from him are the matter of a *new song* to us, and of a *new name* to himself, so let him swallow up the lesser characters of his goodnesse to us, in still a greater letter; untill the *Egyptians* see and say, *Let us flee from the face of Israel, for the Lord fights for them against the Egyptians*, *Exod. 14. 25.*

I shall not stand to rip asunder the texture of the whole

whole Chapter, the beginning of it is taken up in a dialogue between the Church and Christ: *Who is this* (saith she) *that cometh from Edom with dyed garments from Bozra?* It is I (saith hee) *that speak in righteousness, mighty to save.* Wherefore (saith shee) *art thou red in thine apparel, and thy garments like him that treads in the wine fat?* I have (saith he) trodden down my enemies, & so have stained my garments with their blood, as theirs with the blood of grapes that tread the wine-press: And because a third question might have beene asked, what partners hadst thou in the work? he anticipates in the 5 Verse. *I looked and there was none to helpe, and I wondered that there was none to uphold; Therefore mine own arme brought salvation unto me, and my fury it upheld me, and I will tread down the people in my anger, &c.* How little? how nothing? doth the Church contribute to her own deliverance or salvation? She hath nothing to do, but like Israel, to stand still and see the salvation of the Lord, and afterwards to sing and follow the Lords hand with acclamations; therefore she breaks forth, Verse 7. into these words, *I will mention the loving kindnesse of the Lord; the praises of the Lord according to all that the Lord hath bestowed on us, &c.*

Exod. 14. 13.
with cap. 15.
Ver. 1. & 6.

Now as a good Historian doth not relate meere and naked matters of fact, but the reasons and considerations moving so or so, with the effects and resultances; so the Church surveying the loving kindnesse of the Lord; even from the times of Egypt and of the wilderness (which was the great letter wherein the Alphabet of his remarkable mercies to that Nation did begin; suggests in the words of my text, the considerations upon which God proceeded to be their Saviour: *For he said; surely they are my people, children that will not lye: so he was their Saviour.*

The

Mercer. in
Gen. 21. 13.

The words have no great knot in them; that expression, *Children that will not lie*, requires a little light, *mentiri Hebraicè est & dicti & facti*: The Hebrews call lying not only in words, but deeds; verbal lying I shall not insist upon, for though the Papist under-prop his Religion as the enemy doth his cause with legends of these *pious frauds*, yet lying is a trade that will break both the first Merchant thereof, and the Broker, and the credulous buyer or receiver; they cannot keep open shop long, lying Bonfires will not blaze long, lying Bels will be presently in the changes; though truth may lose ground at the start, yet it ever wins at last.

The text speaks of lying in deed or fact, when a man doth *fallere fidem datam*, break his Covenant, deal perfidiously with God, for that is the proper notion of lying in fact; to break through and violate engagements, to be unfaithfull, to deal falsely; so the word is used, Gen. 21. 23. *Swear to me that thou wilt not lie or deal falsely*. Psal. 44. 17. *All this is come upon us, yet have we not forgotten thee, neither have we lyed, or dealt falsely in thy Covenant*, Psal. 89. 33. *I will not suffer (saith God) my faithfulness to lie or fail, my Covenant will I not break, nor alter the thing that is gone out of my lips*: and so you shall find (though the word in the fountain be not שקר as it is in the text,) Psal. 18. 47. that feigned subjection or obedience to God or men is called *lying*; *The strangers shall lie unto me*, or dissemble their submission; in which notion the word is also used, Deut. 33. 29. *Thine enemies shall be found liars unto thee*, that is, they shall not dare but to be subject, though their hearts be rotten; and to conclude, Hab. 3. 17. *The labour of the Olive shall lie*, that is, fail or frustrate expectation; so that

שקר Is the
word used,
Psal 18. 47. &c.

it cannot rest in doubt what should be meant by *children that will not lye*; that is, they are my people that will not shrink (as one of our *English* Translations doth well turn the Latine, *Filii non negantes*) they will keep touch with me, and will answer their Covenant-engagements, vt. Couredales
Translation.

The words hold forth unto you three things.

That God, in the experience, and by the confession of his people, was their Saviour: *He was their Saviour.* 1

The consideration which he had, and the account which he gave to himself of them; *He said they are my people, children that will not lye.* 2

The connexion of these two together; so he said of them, and so he was to them: *So he was their Saviour.* 3

For the right apprehension of the sense of the words, you are to take them as a *Prosopopeie*, conceived in way of imitation of *men*, that as a father in debate within himself what he should do concerning a lewd and disobedient son, saith, his courses are loose and vitious, his disposition illiberal, his carriages towards me undutiful, but he now falls at my feet, laments his exorbitances, obliges himself to return *ad bonam frugem*, what shall I conclude? why notwithstanding all this, he is my child, *Parentes nil non sperant de filiis*, he will now keep promise, I will be a father to him: So God is conceived of in this Text, as being in consultation with himself about *Israel*; and the word *surely* or *notwithstanding*, implies, that he could lay much rebellion, many relapses to their charge, and yet on the other side considers, They bewail their evil wayes, they renew their Covenants with me, they put upon themselves new Engagements to be mine; Ile trust them, *surely they will not lye*, nor shrink; how doth the love of God to his people preponderate all their miscarriages? how inclinable

clinable is he to conceive hopes of them? for though he can alleage enough against them to justifie his desertion of them, yet he buries in forgetfulness that which is past upon hopes of better for time to come: and this expectation which he hath of them, gives a *non obstante* to all their former provocations and iniquities, and casts the scales with him to be their Saviour. *They will not lie: so he was their Saviour.*

The Observations that I shall take up at this time follow in their order:

Observa. 1. God could have drawn up such a charge against his people to whom he was a Saviour, as might have justified him to all the world, if hee had refused them. I gather this from the first words he said, *He said surely, or (as it elsewhere is translated) notwithstanding: when one begins a speech with a notwithstanding, hee leaves it to your conception to imagine all that was in his mind which never broke forth, and it carries it cleare enough, that God broke through all the considerations of their rebellion, apostasie, unworthinesse, when he said, Surely they are my people: and the like forme of speech carries the same implication, Matth. 21, 37. Last of all, he sent unto them his son, saying, They will reverence my son, as if he had said, They have hitherto killed my servants one after another, but they will reverence my son: Observe the connexion of the former Verse with the text, I will mention the loving kindneses of the Lord, the praises of the Lord: for he said, yet they are my people, that is, when hee might have said so much against them as to have deserted them, and given them up to destruction: then hee said, yet they are my people. Its good for us to observe what God might lay in charge against us; even then when he crowns us with his favour, or wee pro-*

proclaim his praises: for nothing gives a better foyle to mercy, nothing sets such an edge upon thanksgivings, nothing sets the strings in sweeter tune for praises, than for us to consider and compare our remotenesse from expectation of any Salvation, *Make a man first humble, and you make him thankful*, He that first can justifie God will the more easily and freely glorify him. We finde not in the Pharisee his *God I thank thee*, any self-condemning or God-justifying expressions: Our Saviour observes that the Leper who (of ten healed) came onely back to give glory to God, was a Samaritan. *This stranger*, sayth hee, *Luke 7. 16, 28.* Let us set our National sins before our eyes this day, when we come with our peace-offerings for publike mercies, these sowre herbs will quicken our palate to the relish of this Passeover, for it is a Passeover indeed, God having made the destroying Angell to passe over the houses of his people, and led the stroke to finde out them that would keep us still in *Egypt*, after God calls us out; And to let passe all those provocations of God by this Nation for so many yeers of rest. Let us looke upon the face of our wildernes-sins (as I may call them) and what were Israels wildernes-sins? murmuring against God, complayning of his dealing with them, dislike of his Covenant, contempt of his Promises, returning in heart into *Egypt*. And are not our carcasses as worthy to fall in the Wildernesse as theirs did? for it was not for their *Egypt*-sins, but for the wildernesse-sins, when they were in passage to the promised Land, that God sware in his wrath against them, that they should not enter into his rest. Have wee not cause to tremble lest God should enter the *caveat* of such an oath against us for the

Heb. 3. 10, 11.

finns wee are guilty of in this our passage. What bitter complaints of, and murmurings at, Gods dealing with us? What mutinies against our Leaders? what evil reports are brought up of the Reformation intended? what lusting after the former flesh-pots? what calling for Captains to lead us back again into bondage? what dancing before the golden calves of new opinions and ways of our own erection? and yet God is our Saviour with a *non obstante* to every of these miscarriages: *Let us rejoyce with trembling*, and be broken into thanksgivings. In our receiving of such high grace and favour, we must look to two things:

1. The relish of the mercy bestowed, which is quickned by sense of our unworthinesse.

2. The digestion of it into thanksgivings, prayses, and obedience.

In relishing of a mercy a man eyther looks upon it as a *benefit*, and so he gives thanks to God as the *benefactor*; or as it is a fruit of prayer, and as it is the *workmanship* of God in which he is seen in wisdom, power, presence, goodnesse, and so he praises God as the *workman*: for that is the difference between thanksgiving and praise, the one looks at the benefit; the other at the workmanship of God in it. If one give you a Watch or curious piece, the benefactor hath the thanks, the workman hath the prayse. There are more thanksgivers, than prayzers of God, because though many taste the benefit, yet few taste or see God in it.

And for the digestion of a mercy bestowed, it is much according to the relish of it. He that relishes onely his own interest or good in it, turns it oftentimes into matter of self-glory, security, &c. but he that sees God in it. *The joy of the Lord is his strength*, to make return of prayse and service to God again.

Gods

Gods people will not lie or fail God of his expectation *Observa. 2.*
that hee hath of them. The Text puts these two
 as *isodunuxisita*, one and the same, *They are my people,*
Children that will not lie. God sayth of himself that he
 cannot lie: of his people that they will not. The reason
 is, because they follow and adhere to him and his Cause
 upon true principles, and not self-interests and ends; a
 man may advance very farre and do valiantly upon pri-
 vate interest and ends. He may run swiftly and smooth-
 ly, but he always falls towards and rests upon his byas.
 The mixt multitude that go out with Israel will fall to
 lusting. We have seen the end of such blazing and fal-
 ling stars, who after they have deceived us a while have
 been resolved into their elements of earth and self re-
 spects; but a man that is carried by true Principles
 though the compass may through infirmity or tempta-
 tion sometimes admit variation or wavering, yet it recol-
 lects it self and will point to the true pole; what waves
 or winds soever beat against the ship wherein he is.

The Church gives unto God alone the title of a Saviour. *Observa. 3.*
He was their Saviour. But are there not Saviours
 besides him? *Saviours shall come up on Mount Sion to*
judge the Mount of Esau, Obad. Vers. ult. When they cryed
unto thee, thou gavest them saviours, who saved them out
of the hand of their enemies, Nehem. 9. 27. As the Scri-
 pture calls Magistrates Gods, so it calls the *vindices* or
 Judges which hee raised up to Israel, Saviours: but as
 those are but *dei minorum gentium*, Gods by participa-
 tion of some spark of his image and authority: so are
 these but *subsaviours*, instrumentall actours so far as
 they are acted by God; the glory of an instrument is
 none, but what redounds to the workman that made it,
 or useth it. *Cicero* taxes *Verres*, for that he found him at

Syracuse written σωτήρ a Saviour. *Hoc quantum est*, sayth he, this is so great a style as cannot be exprest in one Latine word. The word Saviour hath no plurall number in an univocall sense. *Hof. 13. 4. Thou shalt have no God but me, for there is no Saviour besides me.*

I will not common place this point. This day is text enough to prove the truth of it. Let us make particular use thereof. 1 To acknowledge God alone The Saviour. 2 Torejoyce in him. 3 To render to him as to a Saviour.

I

To acknowledge him, whose finger, doe I say, or arme rather was made bare in this businesse. Remove the thick wood of men, the so many thousands out of your eye, that you may see God; I know wee have (as he said) *prodigia & miracula humana*, prodigies of men for valour; we have seene the chief Commander in fight, to be (as was said of *Caesar*) *medius inter imperatorem & militem*, between a Commander and a common souldier: But who teaches their hands to war and fingers to fight? The more of God we see in them, the lesse of them let us see in themselves. And because the word *Saviour* will carry it both to deliverance and victory.

I Let us see God in the deliverance. What might we have lost by this battle? Might not the Religion, Liberties, Happinesse of two Kingdoms have been shaken? would not the enemy have been heightened (if yet there be any degrees of ascent left) unto such insolency and cruelty, that as was said of *Tarquin*, *Vel ipsam sevitiā fatigasset*, he would have tyred out cruelty it selfe? Would it not have been the greatest crime to have been godly? should not every *Aristides* have tasted

tasted of their ostracisme, at the least, for no other reason than *quia nimium justus*, He is too good? and if any have more cause to consider this, than others, they are those that have more of Christ in them, than others; to whom *England* and *Scotland* both might have been another *Ireland*, I cannot expresse the consequence. God denied the premises or antecedent, who is our *Deus liberator*, He hath delivered, Hee doth deliver, and wee trust also that he will deliver; He hath delivered from plots, from stratagems of dilatory and delusory peace. He doth deliver from the sword of a furious enemy; and we pray that He will deliver the King unto his loyal Parliament and people.

2 Let us acknowledge God in the Victory. How long did we lie against a strong City, untill God sent a great army to surrender it up into our hands. It was relieved that it might be emptied; that *York* might be carried out into the field and taken there. *Who so is wise and will observe those things, even they shall understand the loving kindnes of the Lord*, Psal. 107. 43. Did not the enemy sleight with that successe, follow us, and seek us out? for so God will have it. At *Edge Hill*, *Newbery* and *York*, wee shall be defendants: was not there some inclination of the battle at the first against us, and some trepidation in divers of our men? Is this to be ascribed to the dubiousnesse and uncertainty of war? for so *Homer* calls *Mars*, ἀποπροσάλλον *an up and downe*, or rather did not God take off some of *Gideons* soldiers? *They are too many* (saith he) *for me to give the Midianites into their hands*, Judg. 7. 2. Wee have always hitherto found it in experience in all our battails that God removes men from standing in his light, and obscures us the

Iliad. E.

the more to shew himself: Do we need this art of God to take off our pride and self-confidence? or doth God in goodness to us delight to sweeten our Victories, because gotten by his own hand, and will not do us so much hurt, as to let us be our own saviours? Some use there is to be made of it, that God in no battle, as yet, would suffer men to hide him from us: and blessed be his Name: for the sight of him in a Victory, doth us more good than the Victory it self, and yet further to wind up the strings of your prayses, see the spirits of the enemy which God hath given into your hands; and God hath shown you their spirits in their colours. There is a sword reacht from a cloud with *Fiat justitia*, its well no higher hand reacht out that sword unto them. The Oracle with which hee consulted that devised that Motto, *Fiat justitia*, was too cunning for him, as it was for *Craesus* when it said, *magnam pervertet opum vim*) that he should overthrow a world of wealth, for it was indeed his own he lost, and so it pleased God the tables should be turned and the Motto should become ours, and that it should be sent up to you to whom it belongs, as a memorandum, *Fiat justitia*. The Crown and Mitre under it, shews also that they hold the old principle, *No Bishop, No King*, that is the lowest interpretation it can bear: It is to be feared that the Mitre might in time have crept higher, for it is an aspiring thing, and the Motto seems to joyn the Crown and the Mitre in equipage, *Nolite tangere Christos meos*; As for the Crown let Mercy and Truth be the supporters of it for ever, *Prov. 20. 28.* but for Mitres (if Histories lye not) we may say of them, as it is said of some trees that grow not kindly in vicinity to each other; the

Crown

Crown hath never flourished that hath grown too neere the Mitre: There is a sword also in one hand threatens to unity a knot in an other; haply they meane the Covenant of the Kingdoms: but that which is more strange is, that this knot did ungird that sword: And finally that they may shew their vile esteem of you, they call some of you, in a picture, Dogs barking at a Lion, and in the Motto they call you *Catalines*, for that is the English of *quousque tandem abutere patientia nostra*, which might have been a proper device, if in the Lions place at which we bark not, they had set the Fox or the Wolfe and had owned their own character; And is this the festivity of their wit or the rage of their spirits? whatsoever it be, God hath given them check; for though upon confidence of successe they did antedate their bells and bonafires, yet in a few hours there was nothing of them left in the field, but bag and baggage, Ammunition, Ordnance, Prisoners, dead carcasses, which had been more, if a Noble Commander the honour of the field he treads upon, had not taken up that sweet word which *Caesar* sometimes used, *parce civibus* spare the deluded countrey men.

To rejoyce in the Lord the God of our salvation; The *Romans* allowed no triumphs to Civil Wars, for they make the deepest wounds, *alta sedent civilis vulnera dextra*: And haply you will say, that *Janus* temple is not yet shut, the sword is still waken, and we know not for how long a time the Commission that God hath given to it is yet in force; we want our *David* also to endite songs to the chief Musicians, and it must be confessed, that there yet remainys that which lames our joy and breaks a wing of it that it can but flutter and not fly

C

high:

high: we know not how many heads of this *Hydra* will yet repullulate; when War is once let loose, it is like the winds which Poets feigne that one had in a bag, the mouth whereof being opened, *una eurusque notusque ruunt*, they rusht all forth and could never be gotten into the bag again: but God is the God of Hosts, and the battell is not yours but Gods, and if hee give *Moses* and *Israel* a song, let them sing though they have yet a great and terrible wildernesse to passe through, where if we can hardly tread beside Serpents that sting mortally, &c. yet also we have a cloud that covers us, an Angell of Gods presence that saves us, a rocke that gives us water, and which is above all, a Tabernacle of his worship: therefore let us rejoyce even in this our wildernesse.

If there be yet any that think we disguise and lie our selves into sinful and blasphemous thanksgivings, (for the *Oxford* bells still ring in some mens ears) let them consider what a remarkable postscript God hath added for confirmation of this Victory in the surrendry of *Tork*; and if they be not so far out of taste, as to account it a judgment and a misery, let them also rejoyce with us; for how doth hee differ that is hardned under ten mercies, from him that was hardned under ten plagues.

3

Let us all think of rendring unto God: every man aske, *Quid retribuam?* the hundred and sixteenth *Psalme* sets unto us a full Copy: Take heed of pride which usually attends the receipt of benefits; and such pride brews a new cloud, *2 Chron. 32. 25.* *Hezekiah rendered not again according to the benefit done unto him, for his heart was lifted up, therefore there was wrath upon him,*

him, and upon Judah and Jerusalem. The Roman Commander upon some appearance of the gods for his help in battle, built a Temple to them, *Et reddidit commilitonibus deis stipendium.* God must have a share out of this Victory; Every mercy puts us further into debt to him, and puts upon us new obligations: The best rule to be observed herein, is, to pay unto him no lesse in our thanksgivings, then we had him in our fastings and humiliations: we are apt to be liberall in vows, and penurious in performance: & how then shall we acquit our selves from being *lying children*? *Hee is my God* (saith Moses and Israel) *and I will prepare him an habitation,* *Exod. 15. 2.* which ingagement they did afterwards make good in laying out their bracelets, ear-rings, rings, tablets, all jewels of gold, &c. for the making and service of the tabernacle, *Exod. 35. 21, 22, &c.*

The fourth and last point which brings up the Rere, *Observa. 4.* is the very *aliquid* of the text, arising from the connexion of the parts of it by the binding beam *so*, so he was their Saviour.

God promises to himself that his people will not shrink from him or deal falsely with him. So he is their Saviour for he speaks *more humano*, surely they are children that will not lie, and so he is their Saviour.

The sum of that which God expects in this saying, *They will not lie*, is.

They will not violate their covenant, or play fast and loose with me, they will not hereafter say I was forced to it, the storm drove mee unto it as an harbour: I enter'd it with a side-wind will and affection. There is no doubt but the prosperous successe of our Armies will make many *Samaritans* to be *Jews*, and

many will stand under the tree for shelter in a storme, who would willingly afterward cut it downe; if your heart be not right with God you will never be stedfast in his Covenant, *Psal. 78. 37.* The stone of witnesse which we set up in this place will be our accuser for ever If we prevaricate with God by eluding the Covenant which we swore in the hearing thereof.

2

That they will not adulterate his worship, in which God is punctuall and exact; for if the Ark be but set upon a Cart, which should be carried by the Priests, there is a breach; because the due order is not kept: It's

1 Chro. 15. 13. a very dangerous kind of lying to vitiate the worship of God, which for the essentials thereof consists (as I may say) *in invisibili*: Thou shalt not adde (saith he) nor diminish. It is observed that even when the Morall Law

Exod. 32.

was coming down to *Israel* they broke out into open impiety in the golden Calf; and so in the beginning of the Priests administration, they transgressed in offering strange fire; corruptions may grow up in time, but let us not like *Fereboam*, begin with a lie.

Levit. 10. 1.

3

That they will not belie their profession, but answer it with the power of godlinesse: how unsuitable is it, to be a Reformed Church and remayn deformed Christians? God expects a reformation of our private, and an entertainment of godlinesse into our hearts, or else you may be like the *Israelites*, that had all things according to the pattern, themselves being a hard-hearted rebellious people. This particular practicall godlinesse, I doe humbly commend to you the *Nobility and Gentry*, for our Reformation should begin *a majoritis* (as hee said,) bring the knowledge of God and his wayes into your souls, families, retinues, places of command; *be godly*

as poore men ; It is *terminus diminuens* an expreffion favouring of diminution, when men say, he is religious for a Noble-man, hee is godly after the rate of a great Gentleman ; Not that I upbraid you, for I hope God hath as great a harvest in that kind of corn in this land as in any other field , but I put you in mind of it this day.

This point calls upon you to reflect upon your selves, *Applic.* and consider what an ingagement is put upon you : I say not so much by the victory God hath given you, as by that which God promiseth himself of you , for might not his being your Saviour arise from this expectation, *they are children that will not lie* , say then ;

If promises of great things should single out some of you that are our corner stones, promises that (as *Mariana* saith) would even fell down the Cedars of *Libanon*, would you not fall but stand impregnable? The way that *Lewis* the Eleventh took, was to single out the *Proceres* by gifts & indulgences, that he might (as *Commines* saith) the easilier doe what hee would with the lesser shrubs, *the Commons*, and by that means he sued out his livery; and as himself exprest it, he delivered the *French* Kings from their Wardship : you have read what God offer'd *Moses*, *Exod. 32. 10. Let me alone that I may consume them , and ile make of thee a great Nation* , which condition *Moses* accepted not; he would not be hired for a private interest to desert his place and duty.

If such a revolution of things should be , as that the enemy whom God hath slighted this day should knit his parts together again, and reinforce himself and prosper, and come into the *fauces* of this City and take *janiculum* (as I may say) would you not lie, nor fail your
in-

ingagements? nor cry of Parliament and Covenant? nor blesse your neutrality and malignity, because by them you are reconcileable?

If successe shine upon you, and the Lord go yet before you, untill hee bring you out of this wilderness, will you not endeavour to goe lesse than you bad him at first? and being landed on the shore, forget what you said in the storm, like them of whom it is said, *Psalm. 78. 34. When he slue them, then they sought him, and they returned and inquired early after God; and they remembered that God was their rock, and the high God their redeemer: Nevertheless they did flatter him with their mouth, they lied unto him with their tongues.*

If the way of God should upon discovery prove hard and incompilant with some politick considerations, interests, ends, would you then hew and pare the wood to the rule, or the rule to the wood, or make abatement on both sides? I do but propound to you for selfe examination, for I have no doubt but that if the gate as now it is too little to take in the whole truth, you will rather break down a piece of the wall then leave out any part thereof; you know that *Feroboams* interweaving too much policy into his constitution, proved fatall to his Kingdom.

If when the Lions skin will not serve, the Foxes skin be taken, and there be set on foot some fair overtures of sweet peace, to whose Temple we desire to go through the Temple of truth, which you might purchase upon rebate, will you be like the plain Countryman reasoning with a Sophister, who cannot be taken in a fallacy by him, because *hee holds the conclusion*, let the Scholars premises be what they will? Let your hearts be
right

right with God, and hee will ever be your Saviour.
Which that they may be, I beseech you ;

Keep constant watch against private ends, and you
our Noble Senators, move all in a body, and let there
be no Planetary motion of any in particular, turn upon
an axletree which hath these two Poles, *Religio vera*
& *una*, and *salus populi suprema lex*: Sincerity is the
mother of constancy, *meum & tuum* are the worst byas
that can be in men of publike place ; private ends must
of necessity divide you among your selves, retard the
common work that is under your hand, dishonour you
both before God and men: And so for you that are
Officers and Commanders in this War, carry you no
private aymes to serve upon the publike arms; It is no
time to seek Vineyards and Olive-yards, blow not the
coals to keep War alive for a trade to get by ; was not
he a famous Dictator of *Rome* that was fetcht from the
Plough, routed the enemy, and returned to his Plough
again ? I fear many of ours are not of his temper.

Take heed lest successe breed diseases in you, and
that in great Commanders, whose hand was in the at-
chievement, is pride and self-glory, which is a cor-
ruption wee hardly put off, until we put on our wind-
ing sheet ; and in others that had no share in the Ac-
tion, it is emulation and envy ; yea though both
did valiantly, yet if *Saul* be but his thousands and
David his ten thousands, there growes a core upon it :
It makes many an impotent spirit sullen when hee
looks upon another mans Trophie or Triumph. The
Lord lay this evil spirit when it ariseth ; doe we con-
quer for our selves or for the publike ? must no starre
shine besides our selves ? Let God have all the glory
from

from you all, and then you will have nothing to æmulate in one another; & it is worthy our acknowledgment unto God, who lets not loose this evil spirit betweene the two Nations, but that they are equally earnest to heap all the glory upon God; which is the only way to kill æmulations and points of honour, which would sooner untie the knot than the enemies sword.

Finally, Let all men fortifie their hearts against the evils that follow good successe, that wee be not made more loose in our Covenant than before, for wee have reason to account this day to be the fruit of our entring and holding fast unto that: I say this day which shews you the two Nations formerly *two*, now made one in a Covenant, in the field together, in a victory together, and in a Pulpit together, paying unto God his

Hosea 11. 12.

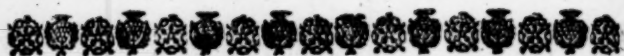
prayles, and so let them be for ever, *one*

*Judah yet ruling with God, and
faithfull with the
Saints.*

FINIS.

nu-
ent
ene
t to
y to
ould

the
made
have
ring
news
e in
her,
is



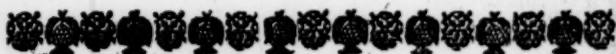
Die Martis, 22. October, 1644.

IT is this day Ordered by the Commons Assembled in Parliament, That M^r *Ashurst*, and M^r *Gourdon*, do from this House give thanks to M^r *Vines*, for the great pains he took in the Sermon he preached this day at the intreaty of the Commons at S^t *Margarets, Westminster*; It being a Day especially set apart for a Publike Humiliation, and to desire him to Print his Sermon. And it is Ordered, that none shall presume to Print his Sermon without being authorized under the hand writing of the said M^r *Vines*.

H. Elsinge Cler. Parl. D. Com.

I appoint *Abel Roper* to Print this Sermon.

Richard Vines.



THE
POSTURE
OF
DAVIDS SPIRIT,
When he was in a Doubtful Condition.
OPENED
In a Sermon Preached before the
Honourable HOUSE
OF
COMMONS,

At *Margarets* Westminster, upon
October 22. 1644. Being a Day especially
set apart for a Publike Humiliation.

By Richard Vines, *Minister of the Gospel at* Weddington *in the County of Warwick, and one of the* Assembly of DIVINES.

Job 9. 22. *He destroyeth the Perfect and the Wicked.*

LONDON,

Printed by J. M. for *Abel Roper*, at the Signe of the Sun over
against *S. Dunstons* Church in Fleet-street, 1644.

To the Honourable House of Com-
mons Assembled in Parliament at
WESTMINSTER.

If you please to read this Ser-
mon, then bear in your minde
that Aspect of Time under
which it was born. The Sea-
son will render the Theme more Savory.
It was when your United Armies were
conceived to be neer Engagement into a
Dispute, the Event whereof might have
brought forth a Decretory Sentence up-
on the great Matter in Question. The
Army wherewith you were to Encounter
as in it self, it was not contemptible, so
doubtless it did bear it self upon the Re-
putation of that Check lately given to
You in the West: God was to be sought
unto as the great and only Moderator,

The Epistle Dedicatory.

*we could be in no better posture of spirit,
than to cast up all events with humble
resignement of our All up unto God, so as
to cast, yea to cast away our selves upon
him : If it were out of date, as to the
Publike (as it is not) yet it may well
serve to the Meridian of any godly man
in a doubtful or perplexed condition.
The Lord continue to set marks of his
Favour both upon you, and the Cause of
his Churches : So Prays*

Your Servant in the
Lord Christ,

RICHARD VINES.



A Sermon Preached before the Honourable House of Commons, upon their Extraordinary day of Humiliation, *Octob. 22. 1644.*

2 Sam. 15. ver. 25, 26.

And the King said unto Zadok the Priest, carry back the Ark of God into the City. If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation.

But if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him.

THe Religious King *Jehoshaphat* hearing that *Moab*, *Ammon*, and *Others* were in march against him, took the alarm, and first drew up his people into a posture of Fasting, and Prayer, 2 *Chron.* 20. 1, 2, 3. and the answer from God was present, for the Spirit of the Lord came upon a man in the midst of the Congregation, v. 14. and he said, Hearken ye all *Judah*, and ye Inhabitants of *Jerusalem*, and thou King *Jehoshaphat*. Thus saith the Lord unto you, Be not afraid nor dismay'd by reason of this great multitude, For the Battel is not yours, but Gods. Ye shall not need to fight in this battel; set your selves stand ye still; and see the salvation of the Lord. v. 15, 16.

Had I such a message from God unto you at this time, or such as that which *Paul* deliver'd to them in the Ship with him, when

when they seemed to be at the last cast : *There shall not a hair fall from the head of any of you*, Acts 27. 24. it would be a good *Break fast* unto you ; but such is the case of Gods people sometimes, that the Prophet being asked, *Can these Bones live?* answered, *O Lord God thou knowest*, Ezech. 37. 3. and they in Joel 2. 14. were at their *quis novit?* *Who knoweth if God will return, and repent, and leave a blessing behind him?* As *David* in this Text was at his *If*, and *If*. *If I shall find favour*, &c. *But if he say I delight not in thee*, &c.

The Text holds forth unto you the equal temperament, and the even poize or posture of a gracious spirit in a doubtful condition : He whose heart is steered by such a *Compass*, will ride even in all strait Seas whatsoever. I shall but briefly touch the historical part, because it hath not much influence into the Text.

Abalom had stolen the hearts of Israel into an Insurrection against his Father, the Conspiracy was both sudden and strong, *David* being in fear of surprisal, resolves to flee from *Jerusalem*. There was a hand of God in this, for he had told *David* beforehand, that for the matter of *Uriah* he would raise up evil against him out of his own house, 2 Sam. 12. 11. Now it is come to pass, The Priests and Levites would go with *David*, bearing the Ark of God : But whatsoever superstitious conceit the people had in bringing the Ark of God from *Shiloh* into the Camp against the Philistines ; *David* had none, for he had learned by that example, that even the Ark might fall into Philistines hands, 1 Sam. 4. 3. Therefore he said to *Zadok*, carry back the Ark of God into the City ; If I shall find favour in the eyes of the Lord, he will bring me again, and I shall see it and his habitation τὴν ἰσχυρίαν αὐτοῦ, say the Septuagint : *The Beauty or Comeliness of it* : But if he say thus, I delight not in thee, *Here I am*. Where you find no discomposure or ætinations of spirit in *David*, no exclaiming against the impiety of his Son, or against the unkindness and ingratitude of Israel, no cursing of his stars, no bitter invectives against male-instruments, for these things are but the sludge that is usually cast forth by the overflow of distempered spirits.

But being of an equilibrions frame of spirit, lays himself down at the feet of God, whether he please to lift him up, or tread

tread upon him, and in happy composure of himself comes to an anchor, even then when in regard of the event of the storm, he is at his *if* and *if*.

There are six things in the text which I mig^t work upon, as affording seasonable matter for this time.

1. *David* resolves all into God, all events and issues, whether they be *pro* or *con*, for good or evil. *If I find favour, &c. but if he say thus, &c.*

2. He makes Gods favour to him the ground of Gods restoring him, or bringing him back again; *If I find favour in the eyes of the Lord, he will bring me back again.*

3. He casts up the events both ways, not being able to resolve the scales either one way or other. *If so then thus. If so then so.*

4. Every way he is resolved to be at Gods dispose, if the worst come that can come, yet saith he. *Here I am.*

5. He states his happiness to consist in the fruition of God, and of his Ordinances. *He will bring me again, and shew me both his Ark and his habitation.*

6. His affliction or utter overthrow he expresseth by this phrase; Good in Gods eyes. *Let him do to me that which is good in his eyes.*

David resolves all events into God, whether *pro* or *con*, for good or evil. It could not be but a time of fear and grief unto him, had he looked to the clouds that were now thickning against him. God was now remembering his former heinous sins, and the people were up in arms, but he seems not to value or cast up that which made against him. So as to overthrow his faith or dependance upon God, as it is said of *Abraham*, *Rm. 4. 19* *in xaravōnce*, *He considered not*. His own body being dead, &c. that is, he vied not any improbabilities against God, so neither doth *David* consider things, either 1. To sink under the reckoning of such things as threatened him. The unkindness of his beloved son. *cap. 16. 11. My son that came out of my bowels*. The defection of the people from him. *cap. 15. ver. 13. The hearts of the men of Israel are after Absalom.* The strength of the conspiracy, *ver. 12. the conspiracy was strong.* The wisdom and policy of the enemy, *ver. 31. Achitophel is*

Dost. 1.

among them. The suddenesse of the insurrection, *ver. 14. A rise, let us flee, for we shall not else escape.*

Or 2. to bear himself up by such things as might seem to make for him, *Jerusalem* adhered to him in their affections; the Priests and Levites followed him, all the countrey thereabout wept for him: *ver. 23.* some faithful men were resolved to run the same hazard with him.

But whatsoever made either against him or for him as if the total sum on both sides had been but Cyphers set over against one another. He resolves himself and all into God, if I find favour in his eyes &c. but if he say thus I delight not in thee &c. and if we view David well, we shall observe, that he was a man very happy in this frame of spirit. Doth *Michol* scoffe him for his zeal? I will be more vile saith he it is for God. Doth *Shimei* curse him? its God that hath bidden him. Hath he lost all at *Ziglag*? why yet he encouraged himself in God. Doth he flee before his son? he resignes himself up into the hand of God and incites a Psalm, namely the *third Psalm*, wherein is the first *S. lah* in all the book of Psalmes. he had it seemes his elevations of spirit even at this time, what an excellent spirit is there in a godly man, he will be happy either in the fruition of God in peace: or in submission to God under calamity: he is *resolute*, hath a square side to fall upon be he thrown where or how the enemy can.

Use.

That which I draw from this first head by way of use is to exhort you to resolve all your thoughtfulness, cares, fears, doubts, questions upon God, What without use of means? No that's madness, as we must sow to the spirit, so we must serve providence. God will not be tempted into miracles. *David* at this time had sent forth his espials and intelligencers, he had a counter-mining *Hushai* in the counsels of the enemy: To have means in our hand, and not to use them, is *secure unbelief*, to use them and trust in them, is *proud unbelief*, and this is our epidemick sin, when we ride upon the arm of flesh then we gallop, when we are unhorsed and smitten off that, then we lie despondent and cannot keep our legs, either we swell or sink, in our victory and successes hitherto God hath first shown us the vanity of our strength, and then made bare his own arm. Its even
some

some losse to our selves, that he must restrain for his honour before we give it to him. In our successes we are proud rather than thankful, in our strokes we are rather broken then humbled, oh that we would cast away these bladders that help to drown us. The stile of man is *Alexander* or *Cesar* hath gotten such a victory; But the stile of Scripture is, *The Lord discomfited Sisera before Barak* Judges 4. 15. 23. It was said the sword of the Lord and of *Gideon*. How poor an army was it with which the sword of the Lord was coupled, yet the victory was so exemplary and signal, that it is made a pattern of an utter overthrow, *Isay* 9. 4. *as in the day of Midian* and again, do to them as to the *Midianites* *Psa* 83. 9. and therefore as it is in Tragedies when the scene is come to such a paroxysm, or such a knot as there seems to be no way out: then *Deus a machina*, comes in and heales all. So when things are doubtful desperate, inextricable, let God have your eyes, who can resolve every riddle and lead you out of the Labyrinth.

And there is reason for it, why at such a time as this, when there is so much at stake, you should resolve all your thoughts into God; because *events and issues are his*, duty is yours but issues are out of your Sphere. The Enemy may heat his oven but he cannot make the fire to burn the three children. *Palam* may set up his Altars, and offer his sacrifices, but he cannot speak enchantments when he hath done all he can. It may be observed, that though the devil begin the tragedy with *Ab*, and the Sabeans and Chaldeans act in it, yet the end is not called theirs, it is τὸ τέλος κυρίου, *James* 5. 11. *The end of the Lord*, Whatsoever the premises may be, God drawes the conclusion, and that by another manner of inference than is in our mood and figure, we have this hope, that if God bring his people into the wilderness, he will also bring them out. *He will give them their vineyards from thence, and the valley of Achor for a door of hope*, *Hosea* 2. 15. Let us not trouble our selves about that which is Gods work and not ours, let us not only look at the storm that threatens us, but to the steers-man, that sits at the helm to pilot us through all difficulties. *Noah* need not beat his head about a mountain or place for the Ark to rest upon, God will find an Ararat in the end.

He makes Gods favour to him, the ground of Gods restoring of him, or bringing him back again; *If I shall finde favour in the eyes of the Lord, he will bring me back again.* Free grace is the refuge or the plea of the most righteous man, *Noah* was a just man, and perfect in his generations, and walked with God, and he found favour (saith the Text, *Gen. 6. 8.*) in the eyes of the Lord, but some may say, why doth *David* appeal to favour? was he not innocent as to *Absolom*, who rose up against him; and as to them that rose up with *Absolom*? was there not sin in the adverse party? and godliness on his part? there is no question of it; but yet *David* had former sins which were now remembered to him, and he flies to meer grace and favour, and it fits on that plea. It was favour and meer grace that put *Noah* into an Ark, when all the world besides was drowned; And what is it but Grace and Favour, that hath shut you up into an Ark of safety: Now when so many Families and Countries are brought under spoil and misery, and (which is not the least part of mercy) hath freed you from temptations of betraying either your lives or your consciences, and from being put to such disguisements of your selves, as *David* was, when he changed his behaviour before the Philistines, *1 Sam. 21. 13.* When God comes down in judgement against a people, there is ordinarily a reason to be found in themselves. The Marriners knew that the storm fell upon them for some cause, and therefore they went to the lot. And *David* when the famine did hang upon the Land from year to year, inquired of the Lord for what it was, *2 Sam. 21. 1.* And for our own case, there is certainly a reason in our selves why the Sword is so long in our bowels, which we should search out upon these days of inquiry; for the smarting corrosive would drop off, if it did not find raw matter in the sore, which makes it stick fast, and eat into the quick. But now for the matter of our recovery, if ever God bring us again to shew us his Ark, and his Habitation, it must, it will be meer grace and favour, which grace is as powerful as it is free: Powerful, I say, to break through all obstructions. lay flat all Mountains of opposition, remove all impediments; and therefore it is said; *If I find favour, he will bring me again; let Absolom, let Achitophel,*

chiraphel, let them all do what what they can: As some worthy Divines do assert grace to work irresistibly in a mans conversion, so may I assert it as irresistible in reducing and bringing back his Churches and people, from under the yoke of any enemy; God that works graciously, works omnipotently, and we know as little *Why* as *How*. This is that which doth most indear God to an unworthy sinner, and which doth most kindly melt the heart towards God again. Nothing doth so at once ravish the heart into admiration, and lay it low in self-confusion.

The Inferences which I draw from this Point by way of Use to our selves, are these;

1. Doth *David* now at this time when he might easily in his affliction see his former sins, the greatest that are recorded of him in the Scripture Fasten his eye upon the free grace of favour of God, as to which his restoring is possible? then why may not we, who are now under wrath for those many heinous national sins of ours, fly to this free grace of God, and therein likewise apprehend a possibility of our restoring, we are not shut out by our sins from free grace; that which takes away our iniquities, is not taken away by them, all the aggravations of our sin, do not prohibit our applicat on to it, nor bind the hands thereof.

2. In that *David* builds not upon the ground of either the enemy his wickedness, or his own godliness and integrity, but derives his bringing back again from meer favour; it may reach us to cast away all false flattering arguments, which are the foundations of our proud hopes; one while we look on the prophaneness and wickedness of our enemies, and gather thence a kind of self presumption, as though God might not use such scorpions to correct his own people withal; or not sell the *Israelites* into the hand of *Moab*, *Ammon*, *Philistines*, people worie than themselves; otherwhiles we applaud our own godliness and sincerity, and do bottom our expectations rather upon somewhat in our selves, than the free grace and favour of God to us.

David cast up the events both ways; If the Lord will shew me favour, then thus. If he say I delight not in thee, then so a He

Doct. 3.

He could not resolve himself as touching the particular what God would do with him. And are not we in a like predicament at this time? doth not the Lord hold us in suspence? and is not the ship filled with water again, after that it hath been pumped almost empty? is there yet any certain *xiols* of our estate? *David* might have said something for himself. Himself was a godly man, an honest party adhered to him. The Priests and Levites were ready to follow him; and these things were good abodements; yet he saith, *if and if*, and so it may be with us; and therefore we ought to cast up events both ways, not to create doubtings in our selves, or distrust in God, but

1. To this end, That we may be fortified against the offence and scandal that may be taken, if we should see Christ Jesus led to be arraigned, and crucified, for what would become of us then, that have always expected a temporal and flourishing estate from him? Might we not for want of forecast of such a thing, come to warm our selves at the High Priests fire, and earn it full dearly, with a *non pararam*, or with the denial of our Lord.

2. To the end that we may know our own hearts, for he that feeds himself with confidence that he shall never be moved, shall never know his spirit what mettall it is of. the λογισμα, or reasonings of his heart will never be known unto him, for is it not plain enough, that many *Samaritans* that claim kindred of the *Jews*, whiles they prosper, do disclaim their acquaintance when they see them going down; are not many of us friends to the fortune of the cause, and not to the cause it self. Durst *Skimei* open his mouth against *David*, until he saw him flying? Put the case then both ways, and search your hearts, whether your compass will not vary at such a time, but still point to the true pole, and whether you can and will abide in the Ship, when it seems neer to breaking all to pieces.

And there is reason why we should cast up events both ways, not so much in respect of the cause it self, as in respect of our resolutions and standing to it, for the cause of God and of Religion will prosper, and will swim out of all waters; of that we have no doubt, though the vision be yet for an appointed time. Though God drive with *Abraham* until the date of his

body be out, yet the promise shall beget *Isaac* out of a dead root; and if there shall not be left an *Israelite* to rescue the Ark of God out of the *Philistines* hands, the Ark shall rescue it self, and come home alone.

This is our confidence as concerning the cause of God in it self, and as touching our selves, God hath not left us hopeles for he hath a great harvest of his faithful people in this Land, and no Husbandman ever laid his field fallow, while the corn was yet standing upon the ground, untill he had inned his crop, but yet there is reason why we should cast up both events.

The first reason, I shall gather up into three heads.

Reason 1.

1. The sins we lie in and under. 2. The unpreparedness that is in us to close with God, his way, his truth. 3. The ill symptoms that put forth themselves in us.

1. The sins we lie in and under, and first that masse of National sin, which hath been gathering into a heap for fourscore years together and upward, sins of all kinds under the Gospel, and against the Gospel, Idolatry, oppression, abuse of plenty and peace, as the Apostle saith of the workes of the flesh, *Gal. 5. 19. They are manifest which are these, and such like.* So I say of the sins of this Nation, their aggravations are great, themselves are great. If I should go about to number them, I must adde an *et-cetera* at the end, as the Apostle doth, and these are they which may justly put in a caveat, or a *notwithstanding* in our way, as the sins of *M. masses* did to the Reformation made by *Josiah*, 2. *Kings. 23. 26 Notwithstanding the Lord turned not away from the fierceness of his great wrath*; But then secondly our *wilderness-sins* threaten us much. For as it was not *Israels Egypt* sinnes which shut them out of *Canaan*, and held them so long in the Wilderness, but their Wilderness-sins; so they are our Wilderness sins, that presage ill to us, those I mean that are upon us, since God came down to plead with us face to face, and to bring us upon the way, and they are our want of sound Humiliation and brokenness of heart; for though we be broken yet we are not humbled: we are broken in our families, in our estates; The Kingdom is broken with our sins, and with the sword, but our hearts are not broken for our sin. We are as weary of our faults, as of our wars: our solemn dayes are wan-

tonized

tonized with curled, bare and spotted, pride to this day: our sackcloth is grown into a fashion and form, and by many laid aside, the sword drawes forth our blood, because sin drawes not forth our teares: surely God hath an answer ready to that question; *Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?* May 8. 5. O that the Land would own its own sins! for though we can all cry, *It is sin*, yet when we should come to particulars, Then it is with us as with *Josephs* brethren: *Thou didst it, and Thou didst it.* The serpent said she: the people saith *Saul*: the people saith *Aaron*; We all acknowledg that there is sin amongst us, some where in the general, no where in particular: the people lay the blame on the Magistrate, the Magistrate on the people, and so our sins are never found at home; let us survey our selves and deale impartially. Are not self ends served upon the publike calamities, by such as come to the common scarre fire, not to quench it, but to fish for what they can get? Is there not a great neglect of personal reformation, even by such as cry for reformation Ecclesiastical? Is the power of godliness sought by them who call for purity of Ordinances? is not charity cold? I might call it Justice toward those that have drained their own wells dry, and cannot now get water to quench their thirst? are there not delays and obstructions of Justice? are there not miscarriages in inferiour officers and instruments that are too sharp bitten, and prey for themselves under colour of service to the State? And may not the Lord renew that old saying: *For three transgressions, and for four I will not turn away the punishment of your Land,* Amos 1. ver 3. 6. &c.

2 The unpreparedness that is in us to close with God, his way and truth, many think it religion enough to cry *King and Parliament*, with them the power of godliness lies under as great scorn and disrelish as ever, and though we have engaged our selves by Covenant, yet is that Covenant made by many but as it were a *loose and loose knot*, or a meer *Shibboleth* of distinction between party and party, how many are willing to compound for such Reformation as may serve self intereits, or polititique respects, making their own ends the standard of Reformation, not the word or glory of God? What fear is there in many of the

the strictness of it? What jealousy least it should clip the wings of civil authority, and power? being startled at the name of *divinum*, as Herod was when he heard of one that should be born King of the Jewes, a vain fear. For he that filch by me Kings reign, doth not by his Gospel pull them down *date Deo* and *date Casari* are no waies inconsistent.

The Symptoms that are upon us, are very ill abodements, as namely, the divisions and sidings in matter of Religion, which is first turned into a kind of Philosophy of opinions, and then divided into parties and sects, as the old Philosophers were; After the great and general deluge of corruption of Doctrine, and superstition in worship, we are fallen into the confusion of Languages. And then again, what emulations in Officers that have great command? as if they had an *Alexander* or a *Cesar*, or a *Pompey* in their breasts, making too much ado about punctilios of honour? what dissensions in the country between Committees and Commanders, the one accusing the other for plowing away a furrow of his land, and the other recriminating the like, and whiles they come up hither to contest the difference, the Plow stands? what should I speak of driving of designs, and of the carriage of many in this cause, meerly by interests, and not by principles, which kind of men can never be firm, for interests will make any man loose and uncertain; He hath the byas in his Pocket, which he can put off and put on, as the mark lies nothing makes men firm but principles, for such a mans byas is within the bowl, especially if his principles carry him to God, as well as you, for otherwise he will not be always yours. Now if all these things be laid together, they make good reason why we should cast up both events.

The ways and dispensations of God towards us are so dark, as by them we are not able to discern cleerly of his particular mind or thoughts, as touching the issue or event, when we are (as we think) at shore and ready to land, there comes a gulf, and waves us back into the deep again. The Ark is carrying to *Jerusalem*, and there falls out a breach upon *Uzzah* and stops the work. The war hangs long upon us, and who knows where or when the Tragedy shall end. How long have the

German Churches, (where the first day-break of reformation began) been under a thick cloud, and many a time when they have seemed to see land, they have been driven back again with cross winds. Thus do the ways of God, like *Archuse*, run under-ground. He hides his paths and his ends, and he is in the thick darkness; so that we see his goings: but are as much to seek for the meaning of his dispensations, as the boy was that ran to fetch *Jonathans* Arrows, whereby he made discovery to *David*.

This we know, that God hath not pinned his Ordinances to the freehold of a Land, Nation, City: therefore he saith, *Jer.* 7, 12 goe and see what I did to *Shiloh* where I set my name at the first, and what was that which he did to it? *Psal.* 78.60, 61. He forsook the Tabernacles of *Shiloh*, the Tent that he had pitched among them, and delivered his strength into captivity, and his glory into the enemies hand, whence it may be affirmed that though God do not altogether remove his name from the *Israelites*, yet he may change the place thereof, from *Shiloh* to *Jerusalem*; and so though he do plant his Ordinances somewhere in his Church; yet the Candlestick may be removed, and the Kindome of Heaven taken away from this or that particular place or Nation.

Use.

The Use that I shall make of this Point is, to call you to this casting up of events that may fall out, to the end you may be able to justifie God if he turn his hand against you, and that you may for your own parts come to a center of resolution, that let God do what he will with your particular persons; yet you will serve the Lord, as in *Ioshua* 24. 19. When *Ioshua* had told the people, he is a jealous God, and a holy, he will not forgive your Transgressions and your sins, they answered, *Nay but we will serve the Lord*; and thereupon he set up a great stone for a witness, lest they should afterwards deny God: Let us set up such a stone of witness this day, that we may not turn away from the Lord our God, but ingage our selves to be his people for ever.

It is not my purpose to weaken the faith of the people of God, but to confirm their resolutions, nor to give the enemy any occasion to say; Now they stagger, they mistrust their cause

cause, the wilderness hath shut them in, No, no, for whatsoever may become of our carcasses in this wilderness, though they may fall therein for our rebellions against, and temptations of God; yet for certain, *Israel* shall come into the Land of rest, for howsoever it be that Gods ways towards us be in the dark, yet his promises to the Church are in the cleer light. Our dry bones are not too dry to live again by his breath; Though he cary *Joseph* into a prison, it is but to advance him; Though he thrust *Pomus* into the Whales belly, it is but to save him. When the Ship is wrackt and broken, and the foundations (as the Psalmist saith) are destroyed, yet *edificabit ecclesiam meam* will stand good against the very gates of Hell. And we may build upon it as a truth, that however his works of providence may seem to us, not to answer his Word of promise; yet all his dispensations towards his Churches, are in order to the fulfilling of his Promises, and the pangs of his Church are unto life, and not unto death; I say the pangs or throws of his Church, because I conceive, that these motions that are in Christendome, this renting of States and Kingdomes, is in order to some revolutions in the Churches; all these conspirations of stormy winds ingruent upon them are not for nothing: *Doth the plowman plow all the day to sow? doth he open and break the clods of his ground, when he hath made plain the face thereof? doth he not cast in the principal wheat, &c.* Isa. 28. 4. God will sow his Churches after his tearing them up by the plow; and therefore whatsoever Statemen and Politicians may aime at, it is the Churches interest which the eye of God is upon, though they neither know nor intend it. As the Scripture taking notice of *Augustus* his Decree of taxing or enrolling the Empire or Provinces thereof, seems to give us the reason and occasion of bringing *Joseph* and *Mary* to *Bethlehem*. (who were far off the place) that Christ might be born according to the Scriptures, which was a thing the Emperor never once dreamed of. God hath other ends and purposes in these shakings of Kingdomes and Provinces then Politicians and Statemen have, therefore let us not discredit God by unbelief, for my Covenant is to me (saith he) as the waters of *Noah*, that is, my purpose to my people, to do them good is irreversible and absolute, *I/a.* 54. 10.

But then for our particulars. Though the waters of Noah return no more to cover the earth, yet such a House, City, Country may be overflowed and swallowed up with water; so may our Ark fall into Philistims hands; and therefore gather your selves together, search your selves Oh Nation, even Ye our worthy Senators, call your selves to account, and examine your selves strictly, impartially, humbly, lest the Babylonish garment and wedge of Gold (which causes *Israel* to fly before the men of *Assyria*) be not in any of your Tents, search out carnal policy, luke warmness towards God; Neutrality, private ends. Its not impossible but that there may be an *Abfalom*, a *Shemei* in your own bowels, who if you were brought low, would drive you and the Ark of God too into the Wilderness, to seek a place. Oh let the representative body of the Kingdom keep themselves pure, that so if God should please to estimate, or measure out unto the Nation, according to the representative body of it, there may be mercy to it for your sakes. To this end, have an eye [I beseech you] upon obstructions and designers, which cannot do so much hurt in the enemies Army, as in your Counsels; Malignity thrust forth into the outward parts of the body, is nothing so dangerous, as that which lies close and neer to the heart or vitals: Speed the hearing of Causes which come before you, that men may be dismiss'd to their commands and employments abroad to prevent a *vacuum*. Pity and relieve those that are broken and shipwrackt for the Kingdomes sake: have an eye upon your under-Instruments and Officers, that they spend you not more honour and reputation by their miscarriages, partialities, private gain: than they bring you in supplies; he that flies a sharp Hawk, rides hard after her, or else the Partridge will be half eaten before he come in; And fear not the losing of any party by doing Gods wil and work; for God himself should neither give rain nor fair weather; if he should please all sorts of men, I shall less stick on these things, because you were this day before put in mind of them; only let me press one thing more, namely; That you would countenance honest and godly men, with places of command and trust; *With command*, for they will be firm and valiant, *a mans valour lies in his conscience, and not in his*

his spirit : *With trust*, for such a man is like a door with two locks : He hath an obligation upon him, both to God and you. Finally, do all that may be to suppress open and crying sins, for authority makes it self guilty of those, *other mens sins*, which it endeavours not to cut down, we in the Ministry must cry them down and you must cut them down, or else they become in guilt both ours and yours.

And let none of us lay within our selves, we have strength for war, for *Eccles. 11. 9. The battel is not to the strong*. We have received many marks and tokens of favour from God, for *Iosh. 24. 19. He will consume you after he hath done you good*. We are the *Israel of God*, to whom pertain the Promises, for *Iosh. 7. 8. Israel lies before the Aians*, We have the Ark of God in the Camp with us, for *1 Sam. 4. 10, 11. The Philistines may take it*, We fast before the Lord and have a good cause for *Judg. 20. 21. Israel falls in two battels under Benjamin*. We are not so bad as the enemy that comes against us ; *For its no trusting to the sins of an enemy*. The worst bryars or thorns may serve for a rod in the land of God, to scourge his own people : We are Gods witnesses, for *Rev. 11. 7. The beast that ascends out of the bottomless pit shall make war against them, and shall overcome, and kill them*. In a word, the axe that cuts down the tree, is hatched with the wood of the same tree, the enemies power over us lies in our own sins, And so much for this Point.

David is resolved to be every way at Gods dispose, *Here am I*. A happy frame of spirit it is, to be able to perish, and resign our selves up to God for such a man shall be always in possession of himself, out of the gun-shot of all storms and tempests ; steeled with courage and resolution ; and however he be tossed too and fro, up and down, yet shall always light upon his feet. *Can we bring Hannibal to the very walls of Rome ; If wave rise after wave, if Pillars be shaken, if rotten Boughs fall off the Tree with winds ; if Absolon stir, Israel be up, Shimmei curse, yet he is at this Point, Here I am.*

I have not much to say upon this Point, This is the sum. Do your duty and perish in it, *Si fractus illabatur orbis*, Conscience of sincerity, and uprightness of heart in duty, will make a man sing *Ecce ego, Here am I. Middle region men, and low*

Dist. 4.

er Region, must be tossed and weather-beaten, they live and have their treasure where winds and clouds, and waves come, but he is in the Serene, and above all these whose hope the Lord is, you may be sooner killed then hurt; and if God should deliver you up to the enemy, and bring in difficult times, be sure that there is few of them that hate you now, but would be ready to write upon the statue of each one of you that lives and dies faithful, *utinam viveris*; or if such days should come that men shall be afraid to name your names, or own your worth; yet as it was said of the Pictures of those Patriots that durst not come forth and appear in after times. *Eo magis fulgebant quia non visabantur*, they shined the more, because they were not to be seen. Be true to God, to his truth, it will save you: but if there be any of you that come in and adhere to God and his Cause only for shelter and safety, that is not thank-worthy with God, no man thanks another for being driven into his house to stand dry in a shower.

That you may be able to say *Here I am*, when God shall please to declare that he hath no delight in you, these things are requisite;

1. To have a good conscience on your side, that will seal you within doors, even when the hailstones rattle upon the tiles of the house; you know what *Luther* said, when he was convented before the Emperor at *Wormes*, No winds shake the earth but those within it. If you be in a good cause, that is not all, for hypocrisie and base ends will more pull you down, than the goodness of the cause will lift you up.

It's a terrible thing to be hem'd in by the wrath of God on one side, and the galling of a guilty conscience on the other side. He that dare not face his own conscience must needs fly from the presence and sight of God, he cannot say *Here I am*.

2. A submissive faith to trust God, and leave your selves in his hand, accepting the punishment of your iniquity with silence and justification of God, lying down as patiently under his knife, as *Isaac* under *Abrahams*.

3. Acquaintance with God, so as to lay up your lives with Christ in God, having tasted his goodness to you in former experiences, such a man may be killed all but the head, but that's above

above the reach of any enemy, and though he be forsaken, yet he carries *my God, my God*, with him, from the cross to his grave.

David states his happiness to consist in the fruition of God and his ordinances: *He will bring me again, and shew me his Ark, and the habitation of it.* He saith not, he will bring me to my house again, to my Concubines which are left behind; but he will shew me his Habitation; The Ark and the Temple were the things that he accounted worth the enjoying, and here you may observe what a godly heart looks at, not revenues and trading, but Gods Ark and habitation. The Roman Historians observe how the first seven Kings did contribute to the State of Rome. *Romulus* the first, gave it *esse*, then *Pompilius* the next, brought in the *sacra*, Religion is indeed the very keel of the ship. The main work we have to do is to settle it, and it's our greatest wages, to see it established, it will pay us for all our layings out.

Let the same mind be in you, as was at this time in David, account it your happiness, and the most lively mark of Gods favour to you, if he shall bring you again, and shew unto you his Ark and his Habitation, for therein lies the glory of *Israel*. I would the Reformation did not lie under an ill report with many amongst us. God would not bring the Israelites into *Canaan* whilst it was under an ill report with them by reason of the spies who undervalued it. It may cost us a longer march in this wilderness, if we look upon it with a scornful eye, and yet the prejudices against it, and the aspersions cast upon them whom you have set on work to be hewers in the Mountains to prepare the materials of the Temple, are many; and I fear the reason is, because *not'ing that is one can please*, except it be a *quodlibet*; a grand faller, it will not fit such variety of palates as are amongst us, I pray God such a birth may be brought forth, as that there may remain no divisions or separation from us in conscience, but only in pride and affected singularity; there is the lesse regard to be had of such as are resolved aforehand, not to be fixed in the same or be with us, but like the errattick stars must each one have an oabe to himself. If any mans conscience lie (as I may so say) in his fancy, then to give

liberty

Use.

liberty to that, would be nothing else but to give him leave to be mad,

David expresses his sufferings, yea his utmost sufferings, by the phrase, Good in Gods eyes, If he say thus I delight not in thee, Here I am, let him do that is good in his eyes: He might feel it evil, but if it be good in Gods eyes, he yields to it; and so let our hearts be humbled and framed in expectation of Gods hand to us at this time, that we may kiss the rod, and say with old Eli, when he heard the fall of his house: It is the Lord, let him do what seemeth him good, 1 Sam. 3. 18. We know not what Promises or Prophecies God hath given forth to his Church in his Word to be served and fulfilled by or upon our ruins. If God please not to honour himself by our labours, let him honour himself by our ashes.

FINIS.

ave to

ge, by

in sheet,

feel it

and so

Gods

y with

rd, let

w not

to his

on our

rs, let



Die Veneris, 14. Martii, 1644.

IT is this day Ordered by the Lords in Parliament assembled, That this House doth give thanks to Mr. *Vines*, for his great pains taken in the Sermon he preached on the twelfth of this instant *March*, in *Christ Church, London*, before the Members of both Houses of Parliament, and giving thanks to Almighty God for his blessing to the Parliament, for their late good success at *Shrewsbury* and *Waymouth*. And that the said Mr. *Vines* is hereby desired to Print and Publish his said Sermon, which is not to be Printed or Re-printed, but by authority under his hand.

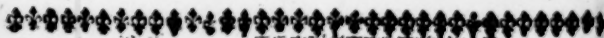
Jo. Browne Cler. Parliament.

Die Foris, 13. Martii, 1644.

ORdered by the Commons assembled in Parliament That Mr. Sollicitor, and Mr. *Nicholas*, do from this House return thanks to Mr. *Arrowsmith* and Master *Vines*, for the great pains they took in the Sermons they Preached at the entreaty of both Houses, at *Christ Church* yesterday (being a day appointed for a publick Thanksgiving) and that they do intreat them to Print their Sermons, and it is ordered that no one shall presume to Print their Sermons, but whom shall be licensed under their hand-writing.

H. Elfyng, Cler. Parl. D. Com.

I appoint *Abel Roper* to print this Sermon,
RICHARD VINES.



THE
HAPPINESSE
OF
ISRAEL:

As it was set forth

In a SERMON Preached to both the Hon-
orable Houses of PARLIAMENT (the Lord
Major, and Aldermen of the City of
London being present) at *Christ-Church*,
London, upon a Solemn day of Thank-
giving, *March, 12. 1644.*

By RICHARD VINES, Minister of the Gospel
at *Weddington* in the Countie of *Warwick.*

Published by Order of both Houses.

The Second Edition.

EXOD. 15. 11. *Who is like to thee O Lord among the Gods?*

L O N D O N,

Printed by *J. M.* for *Abel Roper*, at the sign of the Sun a-
gainst *Dunstons Church* in *Fleet-street.* 1656.

1861

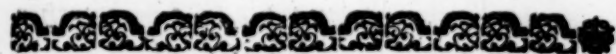
Received of the
Hon. Secy of the Navy

for

1000

to the Secy of the Navy

for the same



TO THE
RIGHT HONORABLE,
THE
LORDS and COMMONS
Assembled in PARLIAMENT.

Such as look upon your successes
with an evil eye, will not look
upon your Thanksgivings with
a good one. They will be ready to say,
Nescitis quid serus vespere, praise a fair
day at night. 'Tis no time to call for a
plaudite, until ye see the end of the last
Act.

But the Psalmist tells us, that Praise
is comely, and it is good, to pay as we re-
ceive: our Hosanna's now will nothing
binder our Hallelujahs then. Why should
we not offer up our first-fruits, though we
cannot

cannot as yet cry Harvest home? and receive the earnest and pledges of further and fuller mercies with Thanksgiving? This day among the rest is worthy to be marked with a white-stone, being the memorial of our gaining of Shrewsbury, and regaining of Weymouth; The one we did not think of, the other we could hardly expect. In our low estates and conditions, we have usually been happy in God; and in this Mountain let the Hand of the Lord rest, until all our Praises and solemn Thanksgivings, which do as yet run in a lesser channel, may empty themselves into, and lose all their names in one great Jubilee, so prays

Isa. 25. 10.

Your most humble servant

for Christ,

Richard Vines.



A

S E R M O N

Preached to both Houses of PARLI-
AMENT, at Christs-Church, London,
upon a Solemn day of Thanksgiving,
March, 12. 1644.

DEUT. 33. 29.

*Happy art thou, O Israel; who is like unto thee, O people!
saved by the Lord, the shield of thy help, and who is the
sword of thy excellency: and thine enemies shall be found
lyars unto thee, and thou shalt tread upon their high
places.*

Moses in this Chapter doth prophetically re-
tail out unto the several Tribes their se-
veral Blessings; and in the close thereof,
he sums up the body of that people into
one total, under the name of *Israel*; and
their condition under the name of *Happiness*. Thy
Happinesse, O *Israel*, &c.

In

In the words we have { 1. *Pronounced.*
The happinesse of Israel { 2. *Described.*

Pronounced in these words, *Happy art thou O Israel: Who is like unto thee, O people?*

Described, and that two ways:

1. By the Author, *Jehovah*, who is resembled to weapons of war,

{ *Defensive*: the *Shield* of thy help.
{ *Offensive*: The *Sword* of thy excellency.

2. By the parts of 1. *Salvation or deliverance:*
it, and they are } *Saved by the Lord.*
two: } 2. *Victory or Conquest.*

and that { 1. *Of their enemies. Thine enemies shall be found liars unto thee.*
{ 2. *Of their high places. Thou shalt tread upon their high places.*

Time will not permit me to take up observations on every subdivision or part of the Text, as it is cut out; but I shall cast the *Happinesse pronounced* into the point, and the *Happinesse described* into the reasons of that point, thus;

Such are the Happinessees of Israel, as do lift them up above all compare with any other people. Thy Happinesse, O Israel: who is like to thee, O people!

That *Israel* is a people so happy, is proved:

1. They are saved by the Lord, the shield of their help, and who is the Sword of their excellency.

2. The enemies of *Israel* shall be found liars unto her, and

and she shall tread upon their high places.

Doct.

Such are the Happinesses of Israel, as do lift them up above all compare with any other people: Happiness is as much in the singular, as in the plural number: yet if there be a plurality of happinesses, they do all belong to *Israel* above all other people, every mouth (both the mouth of *Balaam*, and the mouth of *Moses*) do pronounce *Israel* happy. All things do co-operate for good unto the *Israel* of God; we say of *Bonum* a good thing, that it is *ex causis integris*, & so of Happiness, we may say it is *ex bonis integris*; the mixture of any evil, or defect of any proportionable good, maims happiness, and makes that it cannot be truly so called; and yet there is *bonum ex malo*; good arising out of evil, which doth much conduce to the happiness of *Israel*; were there no thorns in the flesh, how should we be humbled? No Devil, how should we be winnowed? No Tribulation, Distresse, Persecution, Famine, Sword, how should we be more than Conquerors? No Death, or Dissolution; how should we come to be with Christ? The world, life, death, things present, things to come, all are yours, and you are Christs, *1 Cor. 3. 22*. You will reply that many of these things that are said to be *ours*, do work our good præter-intentionally, and by meer accident, which I grant to be true as touching these things themselves, but not as to God; whose wisdom and power is both much set on work, and seen in bringing good out of evil. God is such an Artist in working the happiness of his people, that he can make use of a crooked toole, to do that which can never be done by a straight one; *Pharaoh* his double tasks and burdens, serve to wean *Israel* from and out of *Egypt*, so *Pharaoh* helps to make *Moses* successful in the bringing off of *Israel*? *Joseph*

sephs brethren intend no preferment to him, or any fulfilling of that Oracle which had said he should be high above his brethren, and yet they contribute to it, and work towards it. The wisdom of all the enemies of Gods people, and the subtilty of Satan are alwayes befool'd when they plot upon the Church; that which they intend should be mortal, is medicinal; the Leech sucks the blood, the Physitian by the Leech, draws away the disease: God hath a work upon Mount *Sion*, and *Jerusalem*, *Isa.* 10, 12. He useth the *Assyrian* as his rod, but the intention of the Instrument is nothing like unto the intention that God hath, *ver.* 7. And therefore it is that God is said to laugh at the enemies of *Israel*, because he lets them build their works, and then blows down all their Paper buildings by a blast, which they know not whence it comes; yea, God sets them on work against themselves, and not only makes them set up their own Gallows unawares to them, but hold the stirrup to *Mordecai*, whom above all men they hate.

I shall not intricate my Discourse with any Philosophical Disputes about Happinesse, wherein the Philosophers were so much divided in Opinion, and into Parties, an evident demonstration of the blindness of men by nature, shooting so wide from the mark in so concerning a point; but shall for the better opening of the Happinesse of *Israel*, distinguish between the *wilderness estate of Israel*, and their *Canaan estate*, and so of their Happinesse in their wilderness condition, and in their *Canaan* condition; for so doubtless there is a wilderness condition of the Gospel Churches, and a *Canaan* condition of them, even in this world, wherein they shall be in more lustre, settlement, beauty and glory, their mean Tabernacle shall arise into a more glorious Temple.

1. This *Canaan* condition of the Gospel Churches, is fully pointed forth in the Promises and Prophecies of both Testaments, that *Israel* shall be happy, a *non-such*, a *quis sicut tu?* who is like to thee? I make no question, only thus much may be said, that as the Promises made before time to *Israel*, concerning *Canaan*, could not be reconciled or adopted to their *Egypt*, or Wilderness condition, so neither can the Promises made to the Gospel Churches as touching their *Canaan* condition, be reconciled to the Wilderness in which they now seem to be, and therefore if it should be asked: How doth Gods Word and his Works agree? How can his sweet voice be reconciled to his rough hand? We must answer, That the Birth of the Promises, will answer their Conception, they will bring forth in full shape and feature, the glory with which they are pregnant; but that must not be expected, until they come to their full count; for there is a fulness of time, wherein the Promises shall be delivered; until which the great and good things we hope for, do lie in their womb, and we must be content, if we say, as the Mother of Jesus, *They have no mine: to hear, Woman, what have I to do with thee, My hour is not yet come.*

2. The wilderness estate of *Israel*, or the Churches of God, is that wherein they are in pangs, and travail: being humbled and hammer'd by God, unto that beauty and glory which shall be revealed in them; for it is to be observed that God resembles the drawing forth of his Church, out of their declensions and Apostacy, to the *Idea*, or pattern of his bringing *Israel* out of *Egypt* into a wilderness, *Ezek.* 20. 35, 36. *Hos.* 2. 14, 15. And in this state of the Churches, we cannot but expect, that there will be a mixt multitude among them

Numb. 11. 4. that will fall to lusting : there will be many returners
 Numb. 14. 32. in heart into *Egypt*, there will be misreporters of that
 good land, murmurers, complainers, tempters of Christ.
 There will be a powerful *Amalek*, that will oppose,
 and give battel, which must be beaten downe by *Moses*
 hands, and *Joshua* his sword. In a word, there will
 be *wildernes*s sins, which will keep us out of *Canaan* a
 long time; for you may observe it, that it was not for
Israels Egypt sins, but for their *wildernesse* sins, that their
 carcasses fell in the wildernesse, and that the rest were
 so long kept out of the promised land; and this obser-
 vation is very usefull to us at this time, who hang so
 long in this condition, for our wildernes sins and pro-
 vocations.

How then can *Israel* be pronounced happy in her wil-
 derness condition? for that I bend my self the rather to
 speak of: that I might speak more neerly to our own
 case. And that we may rejoyce, not only in hope of the
 glory of God, but in such present marks of his favour
 and presence, as may keep us erect, and in *Comfort*, un-
 der such a condition. First then,

1. *Israel*, or the people of God are happy, because
 heirs of all the gracious Promises which God hath
 made. In Christ the promises are *Yea* to them and
Amen, that is made, and made good. They have
 God by his Name *El Shaddi*, to live upon; though he
 be not as yet pleased to make himself known unto them
 by his Name *Jehovah*, and surely, *Abraham*, *Isaac*,
Jacob, were happy men, though God appeared unto
 them onely as a *God Almighty*, *Exod. 6. 3.* that is, he was
 a *God* ingaged to them by Covenant and promise, and a
 God of power to make good his engagements, though
 he did not actually pay down, and give existence to his
 promises

promises in their times, and therefore it is said of them, that they having seen the promises a far off, were persuaded of them, and embraced them, and so died, not having received that which was promised, *Heb. 11. 13.* It is a happiness to be under promises, though the thing promised be posthumous to us. He is not poor, that hath good debts lying in so rich a hand as Gods: and we may find it true in our experience, that all the while God keeps in his hand the principal, he pays his people the full interest for forbearance, and maintains them in their minority with some competencies out of the renewals which he hath entailed upon them when they come to full age. *Jacobs* prospering under *Laban*, while he was an exile, and a servant, was far from that blessing to which he was heir, but yet it was a remarkable hand of that God who was in bonds to him for a great sum.

2. *Israel* is happy in their wilderness, because *they are come up out of Egypt*; It is a kind of Promise, *Hos. 2. 14. I will allure her, and bring her into the wilderness*, when we follow after our lovers, we may have, it may be, *our bread, and water, and wooll, and flax, and oyl, and drink*; but when the thorn hedge is made round about us, we are in a better condition, *Hos. 2. 5, 6, 7.* It's an argument that we are carnal, when the tasks and flesh-pots of *Egypt* are valued as a Happiness rather than wilderness dispensations; they that are in calamity, do magnifie the times of burning incense to the Queen of heaven; upon this reason, *Jer. 44. 17. for then had we plenty of victuals, and were well, and saw no evil.* He would seem to speak a Paradox; that should say, It's better as we are, than as we were: Oh that there was not this error in our hearts; Oh that we did know his ways: *For I was grieved (saith God) with that generation, and said, They*

They do always erre in their hearts, and they have not known my ways; that is, they consider not my dispensations towards them for good, in bringing them out of *Egypt*, and in this wilderness; our condition in *Egypt* being considered, might justly make our wilderness a happiness to us, especially if we remember that God having brought them once out, did not again bring them back into it. *Israel* returns back no more, though many of the carnal mutineers desired it. The Churches may be pursued and warred against by the enemy that enslaved them; the witnesses may suffer under the tyranny and power of the Beast, but they shall no more return into captivity to her, sit down by her flesh-pots, or to be under her tasks.

3. *Israel* is happy in the Wilderness, because they have therein the Covenant renewed, the Tables thereof are given to them, the Tabernacle is set up, the Ordinances are instituted and appointed, Religion is reformed, and the things that concern the House of God, are made according to the Pattern: And all this was done while *Israel* was in the Wilderness: This is Gods time to give, and the Churches time to receive the holy Ordinances. In the wilderness I gave them my Statutes, and shewed them my Judgments, moreover also I gave them my Sabbaths, *Ezek.* 20. 10, 11, 12, when God had *Israel*, as I may say, alone in the wilderness, and under his hammer there, see how he deals with them: He settles his own Ordinances, brings them into the bond of his Covenant, before he brings them into their affluence of Milk and Honey: That it is the Happiness of *Israel* to be thus furnished with Gods Ordinances, and brought into his Covenant, is not necessary for me to prove, see *Psal.* 147. ver. 19, 20.

Rom.

Rom. 9. 4. But that this is the time, when God doth it, and promiset^h to do it, you may see *Ezek. 20. 35, 37.* *I will bring you into the wilderness, &c. and I will cause you to passe under the rod* (that is, bring you into my possession, *Levit. 27. 32.*) *And I will bring you into the bond of the Covenant, and I will purge out from among you the Rebels, and them that transgress against me, &c. ver. 38.* When God hath his people in a wilderness, then he may do what he will with them; then he will bring them into his Covenant, and then will he purge out the Rebels from among them, as the Apostle observes he did, *1 Cor. 10. 5.* *And all these things happened unto them for types, or examples unto us, ver. 11.* Rebels shall be purged out, and the people of God shall be brought into the bond of his Covenant; and that when the Lord hath brought them into a wilderness; Now then *Moses* and all *Israel* consider Magistrates, Ministers, and all the people, this is the time, this is the way wherein God is about to make you happy. It's your work and duty to receive and entertain the Ordinances from his mouth and hand, to set up his Tabernacle, and build unto him an Habitation, and then he will bring you into a condition flowing with Milk and Honey.

4. *Israel* in their wilderness condition are happy in the extraordinary presence of God with them, to supply and support them, at such a time; never were there more clear pledges and tokens of Gods presence with, of his power and protection over *Israel*; than when they were in the Wilderness, there *Manna* comes from Heaven, the Rock follows them, the Cloud is over them, the enemies that fight against them, are strangely subdued; the Sun stands still whiles the work is doing. When God brings his people into straits, he will work wonders

wonders for them. Extraordinary cases have extraordinary applications made by God unto them. Till they came to eat of the old corn of the land the *Manna* did not cease, *Josh. 5. 11*. We cannot have great experiences until we come into extremities; great deliverances presuppose great dangers; when *Christ* is in his Agony and the Disciples sleep, there appears an Angel from Heaven, strengthening him, *Lu. 22. 43, 45*. When the Mariners cast *Jonah* over-board, the Lord prepared a great fish to swallow him, *Jonah 1. 17*. God doth as it were put himself to extremities, when he puts his people into them. *Thou hast considered my trouble, thou hast knowne my soul in adversity, Psa. 31. 7*. I shall say no more upon this, but only that which we find, *Hos. 2*, where the Lord having spoken terrible things to his declined people, from the ninth verse, to the end of the thirteenth, doth in the 14. verse, come to this resolution and conclusion, *I will allure her, and bring her into the wilderness*, and what then? *I will speak comfortably to her*; and I will give her vineyards from thence, and the Valley of *Achor* for a door hope; and *she shall sing there as in the days of her youth*, and as in the day when she came up out of the Land of *Egypt*: There is (you see) in the wilderness God speaking comfortably, and *Israel* singing joyfully.

5. *Israel* is happy not only in fruition of God, but in acting for God. It is a question, whether a mans happiness do rather consist in fruition and enjoyment of good things, or in doing and acting out of right principle; the Philosopher seems to define happiness rather by operation and working according to vertue, than by fruition of good things, and it is out of question, there is no greater happiness than in being Instruments and

and Agents for God : God makes you as happy if he please to use your purse as if he fill it, if he please to lay out your lives as if he save them. It's hard to beleieve and relish this; but there is reason for it, that a mans happiness should consist in that wherein he is active, as well as in that wherein he is passive, *that is*, in his returns unto God, as well as in his receipts from him.

So that upon the whole matter, It may seem that in what estate soever *Israel* be, whether in a *Canaan estate*, or a *wilderness estate*, they are, and they may truly be pronounced *Happy* : when they are like the bush, all on fire; God is in the bush, and they are not consumed; and it may justly be to their great comfort, that all his Dispensations towards them are in order to the fulfilling of his Covenant, He keeps Covenant with them, or keeps them in his Covenant, by all his dispensations whether he create good or evil. If *Paul* have a thorne in his flesh, it is to take down his puffing up above measure. If after successes he give us a check, it is to take us off from the arm of flesh, lest we should kiss our own hand.

So much for the happiness of *Israel* pronounced, now to the happiness described; and,

1. *Israel is a people saved by the Lord, the shield of their belo, and who is the sword of their excellency.*

Saved, For *Israel* shall be saved with everlasting Salvation, and shall never be confounded, world without end, *Isa.* 45. 17. They are under the wheele, yet saved: plunged into the deep waters, yet saved; the winds and waves beat upon the ship, but Christ is in the same bottom with them, and they are saved. The Apostles makes a kind of Riddle of it, *2 Cor.* 4. 8. *We are troubled on every side, yet not distressed: we are perplexed, but*

not in despair : Persecuted, but not forsaken; cast down, but not destroyed.

Saved by the Lord, that is the sweet of all; the Salvation of Salvation it self; Gods finger in any deliverance, is worth the whole body of the deliverance it self, be it never so great; what have we to do in our own Salvation? *Stand still, and see the Salvation of the Lord*, saith Moses to Israel, *Exod. 14. 13. I will take the cup of salvation*, saith the Psalmist, *Psal. 116. 12. but to work salvation, belongs to God alone, There is no Saviour besides me*, *Hos. 13. 4.* and how will the Lord save his people? *I will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battel, by horses, nor by horsemen*, *Hos. 1. 7.* when Fehoshaphat looks for saving, he saith, *We have no power against this great multitude, but our eyes are upon thee*, *2 Chron. 20. 12.* when Jacob looks for saving from the hand of Esau, he saith, *I am not worthy of the least of all the mercies, and of all the truth which thou hast shewed unto thy servant*, *Gen. 32. 10.* The one denies all self power, the other denies all self-merit, and so God is left to be the sole worker of salvation, and the sole mover of himself to do it, and these two taken together, do much indear God to us; that he saves by his own power; that he is moved by his own grace; and it no less sweetens him that he is moved by himself, than that he doth it by his own arm; how often doth God defeat our counsels; scatter our own strength, prevent all our prayers, out-do all our expectations, that he may be more seen himself, when he hath taken us from standing in his own light, *The people that are with thee* (saith he to Gideon) *are too many for me to give the Midianites into their hands*, *Judg. 7. 2.* Too few they cannot be, they may be too many.

The Lord is unto *Israel*, } The Shield of their help.
 } The Sword of their excel-
 } lency.

1. He ſaves *Israel* as the Shield of their help, or helpful Shield, He will interpoſe and take off all blows and ſtrokes, which might undo *Israel*. Magiſtrates that ſhould protect Common-wealths, are called *Shields*, *Hof.* 4. 18. ſo alſo ſome read the Text. *Pſal.* 47. 9. *The Shields of the earth*, that is, the Rulers and Governors; but theſe Shields may be ſtricken through and through, being but paper Shields: This Shield of *Israel* is a compaſſing Shield that covers a man all over, on all ſides, and leaves him not open to the thruſts of the enemy: With favour thou wilt compaſſ him as with a ſhield. *Pſ.* 5. 12. ſo *Pſ.* 3. 3. Thou art a ſhield about me: God will cover you all over with his favourable protection, as he did them in the wilderneſs with a cloud; Faith is called a Shield, becauſe it interpoſeth God and his Promiſes or Word to all attempts of the enemy of our ſouls; as we uſe to call him Enſigne that carries the Colours; ſo Faith is called our Shield, becauſe it bears or carries our *Shield* (who is God) in our eye and heart, you have had much experience of this Shield, having been often ſecured both from the plots of *Balaam*, and ſword of *Balak*, ſince you came into this wilderneſs.

2. He ſaves *Israel* as being the ſword of their excellency. There is a ſkil both in the uſe of the ſhield and ſword; had we that holy art of putting our gracious God (who is pleaſed to compare himſelf to the inſtruments of our help againſt the enemy) to the beſt uſe we might, we ſhould find this true, that he would be a

shield and sword. Indeed God is as good a Sword, as he is a Shield, yea and he is the Arms well as the Sword, he manages his own counsels and power, for our defence and safety : there may be a two fold reading of these words.

1. The Sword of thy excellency, that is, whose Sword is thy excellency or glory : it makes thee excell all other people. The excellency of *Israel* lies in this, that God is theirs. God for a Shield, God for a Sword. It's not their own sword, but Gods, that makes *Israel* glorious, victorious, triumphant. I will not trust in my bow, neither shall my sword save me, but thou hast saved us from our enemies. *Psal*, 44. 6. 7. Do we ever read in any History of such strange victories and defeats of the enemy, as the Church victories have been ? What story parallels the relation of those victories which God hath gotten for *Israel*? This sword hath made them excellent.

2. He is the sword of thy excellency : that is, he fights for thy excellency : so we often read this expression. *The excellency of Jacob* or *Israel*, *Ezek*. 24. 1. *Amos* 6. 8. and *Chap*. 8. 7. by which the Sanctuary, the Ordinances, and the Covenant, those excellent prerogatives of *Israel*, wherein they transcended all other people, are meant. The Apostle calls them τὸ πλεονεκτημα τῶν Ἰσραηλίων the advantage or preeminence of the Jew, they had the Oracles of God, to them pertained the Adoption, the Glory, the Covenants, the giving of the Law, the Service and the Promises, *Rom*. 3, 1. and *Rom*. 9. 4. this may be called the excellency of *Israel*; and so God the sword of their excellency, because he will fight for, and maintain his own Covenant, Ordinances, Sanctuary, against all the world ; he values nothing in the world

ἡ ἀρχὴ
τῆς ἐκκλησίας
Gr.

world so much as his truth, and his people. Let the Ordinances of God be erected, prepare unto him an Habitation, for these will be your glory, and your bulwarke also, because God will be the sword of them to propugne and protect them. *Upon all the glory there shall be a cloud or covering. Isai. 4. 5.* your enemies may be formidable by great names; *Leviathan the Dragon of the Sea*; but Gods sword wherewith he will punish them, is called a *sore, a great and strong sword, Isai. 27. 1.*

I shall now proceed to the second part of the description of *Israels* happinesse, in these words.

2. *Thine enemies shall be found lyars unto thee, and thou shalt tread upon their high places.* Which words may seem properly to refer unto the bringing in and planting of *Israel* into *Canaan*; for then were their enemies found lyars unto them, and they did tread upon their high places; but yet this Promise is extensive, to *Israel* now as then; so far, as that victory over all opposites and oppositions shall stand on the Churches side. It is to be observed that *Moses* describes the happiness of *Israel* in these words by that which was as yet future: *Thine enemies shall be found lyars; Thou shalt tread on their high places:* Much of our happinesse lies in reversion. It's said of those prodigies of faith, *Heb. 11.* that some of them died in the faith, not having *received the promises*, ver. 13. and that all of them having obtained a good testimony by faith, *received not the Promises*, ver. 39. All of them happy notwithstanding; There is a great inheritance in remainder, to be inherited by *faith and patience, Heb. 6. 12.* Happy are they who are within the intail; The Church shall reap her greatest Harvests, in the latter days. The scorching Sun that at present beats upon the corn-fields doth but ripen.

ripen the fruits, which shall be gathered in full sheaves in their season.

1. *Israels enemies shall be found lyars*, that is, 1. Either they shall fall into a consumption, and be attenuate and waste away, as it was said of the house of *Saul*, it grew weaker and weaker; there is some such signification of the word, *Psal.* 109. 24. Or 2. They shall promise to themselves great things, saying, I will pursue, I will overtake them, and swallow them up, I will divide the spoil, my lust shall be satisfied upon them, as it is, *Exod.* 15. 9. but they shall be found lyars; for they shall bring forth a lye, as big with child as they are with mischief, and so we have hitherto found true in our experience; The enemy is but a liar, God hath blown upon their counsels, and frustrated them. Or 3. They shall be found liars unto thee, that is, shall be subject in despite of their hearts, *Psal.* 18. 44. Strangers shall lie unto me, they shall feign obedience and subjection, being so convinced of Gods hand with his *Israel*, or feeling it so against themselves, that they shall curry favour, and like Gibeonites sue to make their peace, and shrowd themselves under the protection of *Israel*: and this I conceive to be the most natural sense of this expression. *Thine enemies shall lye unto thee.* And thence I shall observe, That the prosperous successe of *Israel* will make many hypocrites, who will feigne reconciliation, and submission, and therefore a watchful eye must be upon them, because they are but lyars; dissembling themselves, until there come an opportunity and revolution of things, when they will turn Samaritans again; It's no resting upon their pulling in of their horns, but in the cutting of them off; nor can there be any security to you, but only in leaving them no power to hurt.

2. *Israel*

2. *Israel shall tread upon the enemies high places*, ἐν τρυφάλειαν, upon their neck (so the Greek translation) Enemies to the Church may have their high places, but the Promise will bring them under her feet. It was literally fulfilled to *Israel* in respect of *Canaan*; The Idol-gods worshipt usually in high places, cannot protect them; the strength, power, forces, magnificence of the enemy must come down under *Israels* feet: this Promise will have effect, *Thou shalt tread on their high places*. Let not *Israel* be proud of the Promises, but with humble confidence expect them. All enemies must come under Christs feet, and if under his feet, they cannot be over our head. If any shall laugh at this Promise as unlikely (as *Sarah* once did at that Promise, which seemed improbable) because the Church is few and weak; He may by the same reason laugh at a worm, threshing the Mountains into chaff, and of the rams-horns blowing down the walls of *Jericho*; no matter though the instrument be as contemptible as the Jaw-bone of an *Ass*, so that it be in the hands of a *Sampson*; that God who makes the Promise, hath a hand strong enough to bring it to pass.

I shall now draw down that which hath been said, into Application, suitable to the occasion.

Let *Israel* see God, and admire him, and cast upon him all the glory of their Salvation and Victories. This *who is like to thee*, is applyable both to God and to *Israel*; *Israel* saith of God, who is like unto thee, O Lord among the Gods; who is like to thee? *Ex. 15. 11.* a fit Motto for your Ensigns, as it was for the *Maccabees*; and God saith of *Israel*, *Who is like to thee*, O people? God is a *quis sicut tu* among the Gods: *Israel* is a *quis sicut tu* among the people: such mutual

Use 11.

mutual commendations do God and his people cast up on each other.

There are many rivulets which by their confluence make up such a stream, as may turn the wheel of our praises this day; If we do search out the works of the Lord, as it is said, *Psal. 111. 2. The works of the Lord are great, sought out of all them that have pleasure therein;* and it may well be said, *of them that have pleasure therein;* for otherwise, when the hand of God is lifted up, men will not see; might we not be convinced of Gods finger here, if we would survey all circumstances, and not Atheistically deny, or perversly wrangle against the manifestations of God; but it is the great unhappiness of many amongst us, that even with such spectacles they cannot read God in his works; It is too late for the *Egyptians* to say, *God fights for Israel*, when they are inclosed in the Sea, and cannot get back again, they might have acknowledged it sooner, had they not been hardned; and who knows but that check which God hath lately given us in the North, may not freez up some again, that did begin to thaw and yield; They that will be hard and stiff, shall not want occasion, while we are in this Wilderness. He that will stumble, shall not want a stone in his way. If *Pharaoh* can but see that the like is done by the inchantments of his Magiti ns, as *Moses* did, then is he where he was: For our parts, it ought not to take off our praises for the receipts we have had from God, though (as they say of the *Nightingal*) we have a thorn at our breast whilst we sing; for yet will we sing the Lords Praises, and gather up the crums of his mercies, which he hath let fall at *Scarborough, Plymouth, Shrewsbury, Weymouth*, (*sic positi quoniam suaves miscetis odores*) these flowers make a good

good Nosegay, though there be one Bryar in it.

Scarborough was given to us at the time of the *Treaty*, when *Weymouth* was taken from us, which helped to make the end of the *Wallet* to hang the more even; *Shrewesbury* and *Weymouth* were two great Ports of Armies to be poured forth upon us. The one from the Welch, the other from the outlandish parts, God hath given into our hands the Keyes of both, and hath shut up these two doors, and both of them beyond our expectation.

Shrewesbury was that first Shop where the first great Army was formed against us, a good omen there is in it, that that place should come into your hands, and that without any considerable expence of your blood, and which is more, that this should be upon the very day of breaking up the *Treaty*: wherein though they were forward in their declaration, thereby to serve themselves by such an advantage, yet God put out his Declaration before theirs, and declared himself much for us, and better to the satisfaction of all murmurings and discontents for the want of Peace, than any thing could have been said or declared by you; For howsoever that the *Treaty* might have been a Tree of knowledge of good and evil to us all, had we took and eaten of the fruit of it, yet because it was a Tree whose fruit was pleasant to the eye, and a Tree to be desired, how many might have been tempted to have put all to the hazard by it, and for it? at least have been much discontent at the uneffectualness thereof, had not God put in such a caveat as this, against all our quarrellings.

And for *Weymouth*, who knows but it served to heighten the spirits and the conditions of the other

D

part,

part, that they might break with us to their own greater disadvantage, and then when that work was serv'd and done, God returned it back into our hands again, having taken it from us, or borrowed it of us for a design of his, which when it was accomplish'd, he gave it back again. God had left a little spark alive in *Melcombe*. *Melcombe Regis*, not the less the *Kings* for this their faithfulness: though (if I may speak without offence) I hope less the *Queens*. It was very much, that a little Cock-boat should rescue the Ship and Guns, and beat out the Pirats, though assisted with field force; and recover themselves again, and when we thought that *quarter* might have been well for them, then to Conquer and Triumph over the Enemy, was a very remarkable hand of God with them, and the more that it is to our admiration, the more to Gods honour: He that is *solus in opere*, let him not have any that may be with him *socius in gloria*. We will lay up this Sword in the Tabernacle of the Lord, as a Monument, that little *David* prevailed against great *Goliath*; the Lord hath looked upon us in our low estate; the season of these mercies makes them the more valuable unto us.

Use 2.

Let the salvations and victories which we have received from the Lord, invite and encourage, and oblige us to joyn in with him, who is our Shield and Sword. It is good for us to be on the right side of the cloud. Oh that such seasonable demonstrations of Gods presence, power, and goodness might put fire into every man. We have too much wild-fire of divisions and combustions amongst us already; but the fire which I mean, is Heavenly fire, zeal for God to own him: acknowledge and adhere unto him. There

are

are two great dividers of us amongst our selves, *Fearfulness and Interests*. I wish they were silenced by self-denial, and that the strength of publick spirit, might drain those streams, and make their channels dry. My Lords and Gentlemen, what a God do you lay out your selves for, one that will be your Speaker in your Houses, and your Shield and Sword in the Field; be true to him, and he will make your enemies *liars unto you*; set him on high, and he will make you tread on their *high places*: you have a rent and broken Ship to steer, and pilot through cross winds and waves. Be you *one* among your selves, and then all divisions in Church or Armies will be less formidable; Your union would be a precious Pearl, while we are humbled for our manifold distractions. Let us rejoyce in your unity. If *Moses, Caleb and Joshua* hold together, and be all of one mind, the tumultuous *Israelites* will be the better led on, through this Wilderness. The last and ultimate end which you have covenanted to intend and aim at, should give law to all private respects, passions, interests, and rule to all the means that conduce towards it, let the *ardua regni*, take place of *meum & tuum*, self-denial will make you all one.

You that are for the Sea and the Field, hearken, the Sea and the Field call for you. It's seed time now in the Country, let it be so with you; go forth and sow for us the matter of future praises, or else we shall have a late Harvest, and I beseech you, take faithful Ministers with you. *If you have no Preachers with you, you will have too many.* The Country favors too much already of the *Field doctrine*: and there is yet another thing which I have to say, I know not whe-

ther to you or the State, or both, and that is this, That an exchange be made of two *hang-byes* that have followed some of our Armies; I mean *Plunder* and *Free-quarter*, and that exchange to be for two other that will do you more credit; *Good pay*, and *god discipline*. We lose very much by the two former, and should gain very much by the two latter; we should by this means convince and conquer enemies, and take away our own reproach out of their mouths, and we should both gain and keep firm our friends unto us: and therefore we could not do our selves or the cause better service, than to hearken to this motion. Nor can there be a better time for you to go forth, than when the successes which we mention this day do incourage you, our praises are your *vetiles* or forlorn-hope, sent forth before hand; as they were *Jehosaphats*, 2 *Chron.* 20. 21. The Psalmist makes this conjunction, *Psal.* 149. 6. *Let the high praises of God be in their mouth, and a twinged sword in their hand.*

And for you, this *renowned City*: you are the *Deborah*, or Mother in this *Israel*; of you that may be said, which is in the twelfth Chapter of *Zech.* ver. 5. *The Governours of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength, in the Lord of Hosts their God.* You are the sinews and strength of the Kingdom, and though you be much exhausted, and there is but a handful of meal in a barrel, and a little oyl in a cruse, yet (as hard as it was) the Prophet put the widow to go and make him a little cake first, 1 *King.* 17. 13. it was a great trial, yet she lost nothing by it: you have now an occasion, and an invitement, to stretch forth your abilities to the utmost, this warm Sunne that shines upon you, may open the oyster-shell that

is clofett shut up ; Thanksgivings as they enlarge the heart, fo they open the hand : It's true, that we commonly fay, a man will not adventure all in one bottom, that is, when a man ftayes at land, and fends his goods to Sea ; but if a man flip himfelf into this caufe, then why not all his goods, and worth ? for if he furvive the ftorm, he hath them ; If not, he doth not need them.

I have one motion to the Honourable Houfes, and one to this famous City : the firft is on behalf of the University of *Cambridge*, that fome expedient way be found for the eafing their Taxes and burdens, that Learning may not be ftarved ; Let not the Kingdome want both her eyes ; to what purpofe is it, that the University hath a womb to bear, if ſhe have no Breasts to give fuck ?

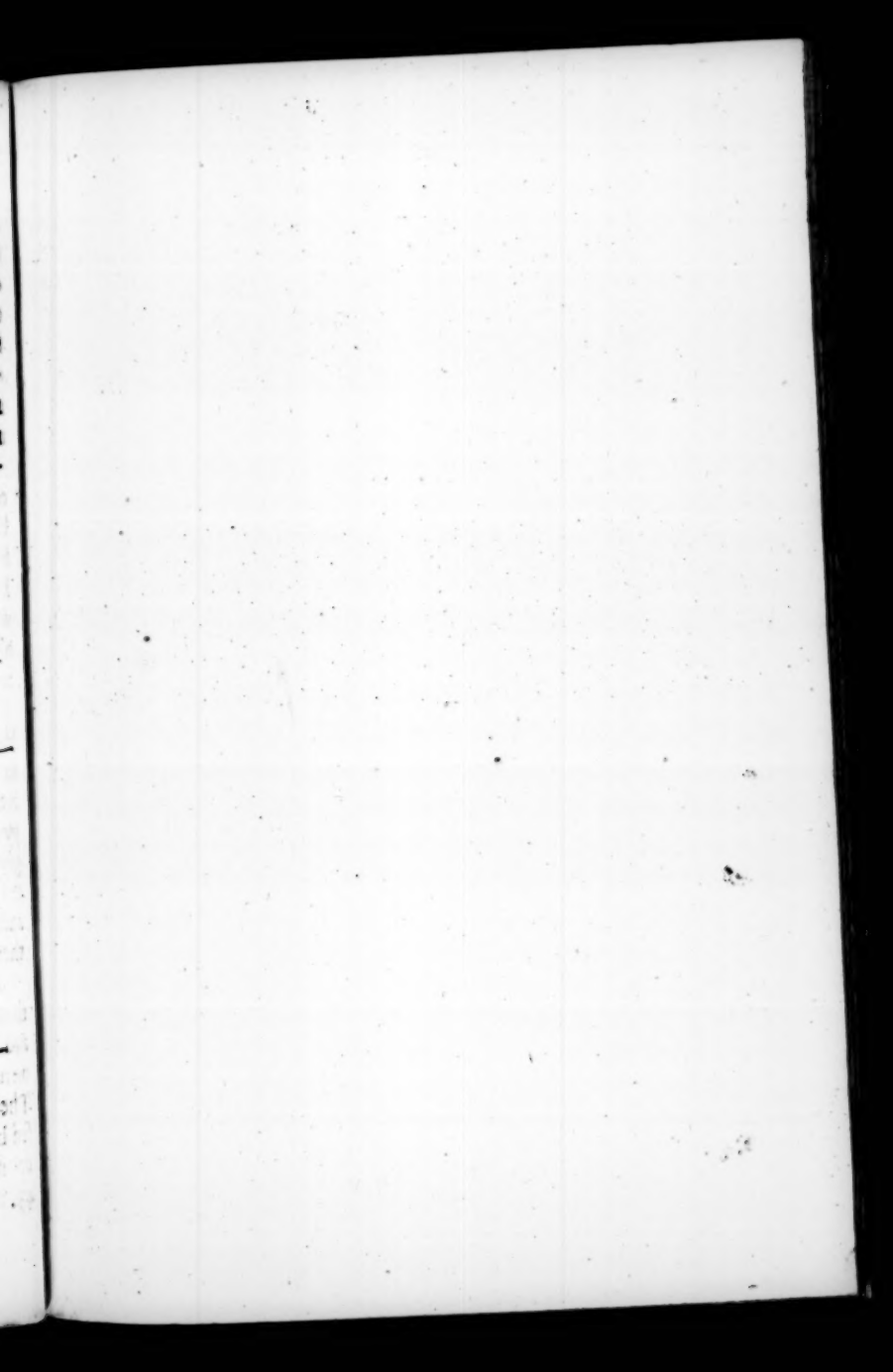
The fecond is on behalf of the poor, that work-houfes may be erected, to drain the ſtreets which are fo full of indigent and miserable people, whoſe miſery is their poverty, and idleneſs is their ſin : It were a happy work to heal them of both theſe ; If every Thankſgiving be attended with ſome good work of Reformation, our God will encourage us by further mercies, and we ſhall further glorifie him by the improvement of them.

Israel is pronounced and deſcribed, Happy ; Then there is hope in the Churches condition, though low and deſpicable ; The Promiſes of God will eat their own way through all oppoſitions and obſtructions ; There is an obſervation made of three dead perſons raiſed by Chriſt ; one in the houſe, *Matth. 9. 25.* one upon the Beire, *Luke 7. 14.* one in his grave, *John 11. 43.* and yet all of them brought to life again. This poor

uſe 3.

poor Church and Kingdom of ours is in a sad condition. *Ireland* is upon the Beire. *Germany* as it were in the grave; and yet there is hope of Resurrection to them all. Christ was first brought very low before he was exalted, and his body shall imitate or follow the example of their head; If God shall proceed still further to weaken us, yet when he hath made *Jacob* a worm, he will then make that worm a flail to thresh the Mountains to chaff, *Isa.* 41. 14, 15. And so I conclude, *Happy art thou, O Israel, &c.*

F I N I S.





THE
PURIFYING
OF UNCLEAN
HEARTS and HANDS.

OPENED
IN A SERMON

Preached before the Honorable

House of Commons, at their

solemn Fast, *January 28.*

1645. in *Margarets*
Westminster.

By RICHARD VINES, one of the
Assembly of Divines.

PSAL. 24. 3, 4,

*Who shall ascend into the hill of the Lord? and who shall stand
in his holy place?*

He that hath clean hands and a pure heart.

Published by Order of the House of Commons.

L O N D O N,

Printed by R. L. for *Abel Roper*, at the signe of the *Sun*
against *St. Dunstons Church* in *Fleetstreet*, 1646.

Die Mercurii, 28, January, 1645.

ORdered by the Commons assembled in Parliament, that Mr. *Long* and Mr. *Holland* do from this House give thanks to Mr. *Vines* for the great pains he took in the Sermon he preached this day at the intreaty of this House at *St. Margarets Westminster*, (it being the day of publick Humiliation) and to desire him to Print his Sermon. And it is Ordered, that none shall Print his Sermon, but who shall be licenced under his hand-writing.

Henry Elsyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.



TO THE
HONOURABLE
HOUSE of COMMONS

Assembled in PARLIAMENT.

Such Auditors who will suffer the word of ex-^{Heb. 13. 22.}
hortation, as they encourage the Minister
to do his, so they shall be sure to know their
duty; which is not ordinarily the happinesse
of great personages. This Sermon was preacht
upon one of the dayes of your solemn approach and drawing
to God. It was no season to present you with fancies dres-
sed in cobweb-lawn, or thin notions clothed with ayre. The
Popish fasts did but change solid meat into sweet meats.
The subject of the Sermon is cleansing and purifying;
which as it was necessary by the Law, before the unclean per-
son might draw nigh to God, so it is required of you; If
thou prepare thine heart, and stretch out thine hands
towards him; If iniquity be in thy hand, put it farre
away: for then shalt thou lift up thy face without spot,
^{Job 11. 13, 14, 15.} It is a liberty which Ministers claim
by vertue of their Commission, to speak, exhort, and re-
buke with all authority, ^{Tit. 2. 15.} You that are the tu-
telar Patrons and assertors of just liberties, do like your
selves, in countenancing and encouraging this also: so
A 2 shall

The Epistle Dedicatory.

1 Cor. 9.²⁷.
ὑποταξάμενος.

shall you have the ministry of the Word always ready to help you, to beat your corruptions black and blew, which to do, is both the duty and beauty of your sackcloth-dayer, The Lord who hath said, That the pure in heart shall see God, Mat. 5. 8. And that he that hath clean hands, shall be stronger and stronger, Job 17. 9. so draw nigh to you in the light of his countenance, and strength of his arme, that you who have defended Religion from being trampled upon, may preserve it from being torne in pieces, and see the good of Jerusalem all the dayes of your lives. So prayes,

Your servant in Christ Jesus,

Richard Vines.



A
 SERMON PREACHED
 before the Honourable House of
 COMMONS, upon the day of the
 Monethly Fast, *January 28. 1645.*

JAMES 4. 8.

Draw nigh to God, and he will draw nigh to you:
 Cleanse your hands, you sinners, and purifie
 your hearts, ye double-minded.

MY work at this time (by agreement) is to
 bring up the *verse* of this text, that it
 may appear to you in a full *body*; you re-
 ceived (in the fore-noon) the invitation
 to that, which is not only the main duty,
 but also the chief good of man. *To draw nigh to God :*
 And you have (I hope) tasted of the sweetnesse of that
 promise which God doth make, or the entertainment
 which he gives to such ; *God will draw nigh to you ;* so
 the prodigall son arose and came to his father, and his
 father ran and fell on his neck and kissed him. *The lost*
son comes, the compassionate father runs. God answers
 his people in a way of retaliation: if they draw nigh to
 him, he will draw nigh to them: and this drawing nigh
 of God to us, is like the neerer approaches of the sun,
 which

See Mr. Caryl
 his Sermon
 upon the for-
 mer part of
 this text.

which by his heat and prolificall influences, gives life and beauty to those things that before lay dead and buried, shrowded in the winding sheet of the winter snow.

That part of the text which comes under any hand (*Cleanse your hands, you sinners, and purifie your hearts, ye double minded*) contains in it,

1. The *prohibens*, or impediment prohibiting this mutuall drawing nigh of you to God, of God to you; and that is, the pollution of your hands, the uncleanness or corruption of your hearts; for it is not possible there should be coalition or communion between God and wicked men: therefore its said, *Psal.* 18. 26. with the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward; *Plato* saw this truth & θεμιτον (saith he) τῷ μὴ καθαρῷ καθαρὸς ἐφάπτεσθαι, the law of contrariety forbids purity and filthinesse to touch, that is, to have fellowship or communion, ἀκαθάρτου μὴ ἄπτεσθαι, *touch not the unclean thing*, 2 *Cor.* 6. 17. God is so farre from drawing nigh unto, that he will hide his eyes from unclean hands. The reason why he delighteth not in our fattest sacrifices, why our incense is an abomination to him, why he hateth our new Moons and appointed feasts, why he will not hear our multiplied prayers, is the uncleanness of our hands, *Isa.* 1. from verse 11. to 15. Thou art of purer eyes than to behold evil, and canst not look on iniquity, saith the Prophet, *Hab.* 1. 13. that is, thou canst not countenance the violence and oppressions of thy people, the grievance & vexation done unto them by wicked men, much lesse, draw nigh to men of such unclean hands.

2. The *removens prohibens*, or the removall of that impediment, and that is *cleansing* of hands, and *purifying* of your hearts, for saith the Prophet, *Isa.* 1. 16. Walk

Plato in Phaedore.

See the word
 ὁρᾷ explicat-
 ed in M. G. 11-
 1 after his learn-
 ed Treatise,
 called Gods eye
 as his Israel.

ye,

ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow: (And then it followes) *Come now and let us reason together, saith the Lord.* Our dissimilitude and unlikeness to God, is a barre to this mutuall acquaintance and Communion, for a man unlike to God, cannot but dislike him. As white is no more contrary to black, than black to white: so Gods holiness is no more contrary to our wickedness, than our wickedness is to his holiness: and therefore there can be no drawing nigh together, unless either God recede from his holiness, (which cannot be) or we be cleansed and purified from our uncleanness, which is the onely way to make this communion close, sweet, and firm.

That the Text is proper and seasonable for this day of our Humiliation is plain, not only by that which immediately follows in the 9. and 10. ver. *Be afflicted, and mourn, and weep: humble your selves in the sight of the Lord.* But by the text it self, for what is the *to you*, the main business of a Fast, but to search for the Lord with all our heart, to lament after him, to draw nigh unto, and meet our God? and what is the *to you*, or main business of them that fast, but to bring forth the wickedness that is in their hands, and the predominant corruptions that are in their hearts, and as witnesses against them, to cast upon them the stone of execution that they may die. A Fast is not meerly a sermon and a prayer, there is a propriety in that ordinance or duty. The sermon should spread your sins before you, and your confessions and prayer should spread them before the Lord. The sermon puts the ashes on your heads, and dresses your souls in that sackcloth, which you

you are to wear as mourning garments, in your prayer and humiliation. I wish our Fasts may not lose their property, like Physick, which by often taking, becomes at length a diet, rather than a medicine.

There is in the word *triplex συζυγία*, a three-fold conjunction.

| | | | |
|------------------|-------------------------------|----------|--------------------|
| Sinners and dou- | { cleanse and purifie } | { your } | { Hands Hearts. |
| ble-minded | | | |

I shall first break the shell, by explication of the termes.

The word [ἁμαρτωλοὶ] *sinners*, as it signifies in general any sinner, in opposition to a righteous man, *Rom. 5. 19.* As by one mans disobedience, many were made [ἁμαρτωλοὶ] *sinners*, so by the obedience of one, shall many be made [δίκαιοι] *righteous*: so in special it also signifies a wicked man, one of flagitious life, a sinner κατ' ἐξοχὴν, therefore its often said [τελῶναι καὶ ἁμαρτωλοὶ] *Publicans and sinners*, and *Luke 7. 37.* a woman in that City which was [ἁμαρτωλὸς] a *sinner*, that is, an adulteresse, or a harlot, as it is generally expounded; and if we survey the beginning of this chapter, what brawlings, envyings, lusts, self-seeking, did raigne amongst this people, we shall see good reason to take the word *sinners*, for such as did lie in more open and scandalous sins, men of unclean hands.

The word διψυχοι, *double-minded*, is once before used in this Epistle, *chap. 1. 8.* and signifies such as have double, or as the Syriack expresseth it) divided hearts, it answers the Hebrew expression: a heart and a heart, which the Septuagint do interpret word for word, καρδία καὶ καρδία, and *Symachus* (whom *Chrysostom* on *Psal. 12. 2.* calls ἄλλο ἐρμηνευτικὸς) renders it, καρδία ἄλλη καὶ ἄλλη, we shall best understand the sense of the word,

לב ולב

¹ Chro 11. 33.
Psal. 12. 2.

word, by comparing it with the opposite thereunto, and that is ἀπλότης τῆς καρδίας, *Ephes. 6. 5. Col. 3. 22. Simplicity, or singleness of heart*, it is a grace recommended to servants, *In singleness of heart as unto Christ, not with eye-service as unto men*; And again its said, *In singleness of heart fearing God: doing whatsoever you do from your heart, as to the Lord, and not to man*; where you have singleness of heart described, to be the steerage of the heart, by the fear of God in a right line, to intend and aim at him and his glory, in all you do; for those crooked, serpentine, and subtil windings and turnings of heart, which are called, *Psalm. 145. 4, 5. crooked* עקוקלות *ways*, that are like a winding way, or winding brook, that runs in and out; or like a winding stayre-case, where a man goes but three or four steps, and then turns to another point, are set in opposition to uprightness of heart; such *off and on*, such *in and out* hearts cannot be upright, they then are double-minded.

1. Whose hearts are not single and entire with God, but divided between *God and self*, being biassed with carnal and worldly lusts, policies or ends.

Like the heart of an *Adulterer or Adulteress*, (so these double-minded ones are also called, *ver.*) which is divided between husband or wife, and some other strange love.

2. Whose hearts are not fixed upon one center, but uncertain, moveable, and inconstant with God, *cap. 1. vers. 8. A double-minded man is unsettled in all his ways*, The word is ἀκατάστατος, which signifies that he is at no settledness within himself, but off and on, by reason of lusts that mutiny within him, and carry him away from chusing, and resting upon God alone: and this inconstancie rises from the former, namely the

B

divi-

division of the heart, for it being divided in it self by reasonings, self-interests, lusts, cannot be constant in attendance upon God. It is but by accident that the weather-cock points towards the sun, namely, because the wind and sun are both in one corner. If the wind turn, it turns away also.

2. *Cleanse and purifie*, καθαρίσατε ἀγνισατε, these words are promiscuously, and indifferently used by the Septuagint, to interpret the Hebrew words that signifie to *cleanse and purifie*; and there is in these words an allusion to legal uncleannesses, and the purifying of them; for as in the Law, before an unclean person might draw nigh to God, he must be purified from his uncleanness, so those that will draw nigh to God, or would have God draw nigh to them, must cleanse their hands, and purifie their hearts. The Heathens had their ceremonious washings, and purifyings, as preparative to their sacrifices and prayers, and this heart-purifying, and hand-cleansing, is that *purgatory* thorow which we must go, if we will draw nigh to God in worship and communion; God will be served with clean creatures.

Et lavatum, ut
sacrificem,
nunc lavabo ut
rem divinam
faciam. Plaut.
in asul.
νιψάμεν
χεῖρας καὶ πρὸς
προσὸν ἀνασ-
τάω. Plutarch
in Maria.

3. *hands and hearts*. The heart is the womb, where lust is warmed and conceived; the shop, where the forge, anvil, bellows, fire are for the forming of lust, and making of it ready. The hands are put for the executive and instrumental powers, that bring it forth to light and act it, ὅπλα ἀδικίας τῇ ἀμαρτίᾳ, Rom. 6. 13. The weapons of unrighteousnesse unto sin; In short, the outward and inward man being filthy and unclean, must be purified from corruption of heart and life. For he that hath clean hands and a pure heart, Psal. 24. 4, 5. shall receive the blessing from the Lord, and righteousness from the God of his salvation.

I shall

I shall now come to the matter of the Text which I will handle.

1. In the two parts of it distinctly, Cleanse your hands, purify your hearts.

2. As these two parts are in connexion one with the other: cleanse your hands, and purify your hearts.

3. As they stand both together, in reference to our drawing nigh to God, and his drawing nigh to us. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, &c.

You may easily see that here is very little speculative, or notionall matter, but practical, and such as will fall most properly into use, and into matter of application. We have now to deal with your hearts and hands, and not your brain. Here will be no *fine thin wafers* which will melt upon your tongue, and vanish in a little sweetness; and yet such novelties and running banquets are all for the palate of these queasy times; *O Religion!* how art thou turned into a kind of Philosophy of opinions, in danger to be a meere sceptick, or *terra incognita*, an *every thing*, a *nothing*, a thing for a wanton fancy to play withall, a smooth tongue to talk of, made up of a brain and a mouth, without heart and hands. How can it be otherwise when the tree of knowledge is so much prefer'd before the tree of life?

From the first part, *Cleanse your hands, ye sinners*, I observe,

1. A corrupt and wicked life argues a man to be a stranger to God, and God to him.

2. They that will draw nigh to God, must cleanse their hands.

A corrupt and wicked life argues a man to be a stranger to God, and God to him; for otherwise a man might

Doct. 1.

draw nigh to God, and have unclean hands too, which the Text supposes that it cannot be. That power which *draws a man into acquaintance* with God, doth proportionably kill sin. That power which *flows from God in acquaintance* with a man, kills sin too: whether I go out to the Sun, or the Sun come in to me, the darkness is expeld: sin hath not dominion over them that are under grace, *Rom. 6. 14* the knowledge of God sets a man loose from his bondage to the enslaving lusts he before served, *Ye shall know the truth, and the truth shall make you free*, John 8. 32. draw nigh to God, and be unclean if you can. That faith which is uniting to Christ, is a purifying faith; rebellion against the Commandments of God, is inconsistent with communion with God; you may fast, and pray, and ask, that you *may consume upon your lusts*, Vers. 4. like a Cutpurse in a Church, who comes not thither to seek God; but his prey.

Doff. 2. They that draw nigh to God, must cleanse their hands; *I will wash mine hands in innocency, so will I compass thine Altar, O Lord*, Psal. 26. 6. Where you may observe, that thanksgivings and praises, which the Psalmist calls sacrifices of shouting, or loud musick, *Psal. 27. 6.* and wherein they used (as one saith) *choros agere circum altare*, are to be performed with washen hands: so in your prayers, the Lord requires that you should lift up *pure hands*, 2 Tim. 2. 8. and what a sweet reflection may you make upon your deliverances which are wonderful, when you can say, *I was upright with God, and I kept my self from mine iniquity*: Therefore hath the Lord recompensed me according to *my righteousness*, according to the *cleanness of my hands* in his eyesight, *Psa. 18. 23, 24.* If ye fall into straits, and be plunged into depths of misery; *If your face be foul with weeping,*

יְבֹרַךְ הוֹדֵיָה
Laudamus in Psal.
 26. 6.

and

and on your eye-lids be the shadow of death; what a lifting up of the head will it be unto you, to be able to say, *Not for any injustice in my hands?* Job 16. 17. If the Lord shall deliver this Island from the oppression and injustice under which it hath groaned; what a crown and comfort will it be to you, that it is *delivered by the pureness of your hands?* Job 22. 30. To conclude. If there be a frustration of our counsels, and our endeavors bring forth nothing but wind; You shall find the reason why God makes all void and ineffectual, *Isa. 59. 6.* Their webs shall not become garments, neither shall they cover themselves with their works; *Their works are works of iniquity, and the act of violence is in their hands.*

That nothing may be lost, let us pick up the particulars that are offered unto us in this point.

1. That God invites ἀμαρτωλούς, great sinners to draw nigh to him, and promiseth to draw nigh to them, *O ye sinners*, no such strangers to God, but they may come into favour, intimacy, and communion with him; *Great sinners are oftentimes made great Saints:* God engraves his image in untoward wood, that the churlishness of the matter may the more commend the workman; hee calls them to him, being yet overwhelmed with sin, and in their drawing nigh to him they are cleansed; as Christ sent the Lepers to the Priest; but ἐν τῷ ἡ πύειν, as they were going they were cleansed; *Luke 17. 14.*

2. He bids these sinnes *cleanse and purifie*, their hands and hearts: but how can corruption cleanse it self? can unfavoury salt season it selfe? No. God purifieth the heart by faith, *Acts 15. 9.* and every man that hath this hope, purifieth himself, *1 John 3. 3.* Christ is he that comes by water and blood, *1 John 5. 6.* that is, by all

Answereth in
Numb 19.

all manner of purifying, typified by legall purifications. This is (sayth a learned man) one of the mysteries of this Law (of purifying) that a cleane person was himself made uncleane, by touching the *holy water*, or sprinkling it upon the unclean: and this is the great mystery of the Gospel, that hee whole blood cleanseth us from all sin, 1 *John*. 1. 7. and in whom being a cleane person is no sinne, should yet be made sin for us, and for our cleansing. And as an uncleane person is said to purifie himself, *Numb*. 19. 12, & 20. because that (though there was a peculiar water for that purpose, and that also to be sprinkled on him by another) it was his duty to come unto that purifying water, and make use of it: so are you to purifie your hearts, and cleanse your hands, by coming unto that blood of sprinkling, *Heb*. 12. 22, 24. Faith will bring you to this purifying blood: one touch of **C H R I S T** by faith, draws vertue out of him, which will dry up your running issues. Humiliation, though it do not properly cleanse your hands, yet it plucks off the gloves, and makes them bare for washing: and godly sorrow with its seven daughters, as they are expressed, 2 *Cor*. 7. 11. are cleansing things. This is the way of your cleansing and purifying, this is your duty, and this through grace is your ability for the regenerate being principled, doth act; being purified, doth purifie himself; and being kept by the power of God, doth also keep himself, as it is said, 1 *John*. 5. 18.

3. Sinners are to cleanse *their hands*: but what are those sins? they are generally those outward sins, or ways of wickednesse wherein men use to walk, and which do denominate a man *ἀμαρτωλόν*, a sinner of deep-er dye; but in special wee find some more eminently called

called sins of the hands, as oppression and violence, *Joh* 3. 8. blood, *Isa.* 1. 15. bribes, *Isa.* 33. 15. injustice, *Joh* 16. 17. as there are also eye-sins, ear-sins, tongue-sins, &c,

4. Why is cleansing the hands *set before* purifying of the heart? for the rule is, make the tree good, and his fruit good: in vain do we go about to sweeten the stream when the fountaine stil sends forth bitter water? To this I answer, that though it by but a sollicitous trifling to vex every *prius* and *posterius*, which we meet with in Scripture, and is but a curiosity to take pains to say nothing, lest we might seem to leave any thing unsaid, yet there may some account be given of this transposition: as, 1. The Scripture sometimes puts that first, which is visibly first, the sign before the cause, as when it is said, *Calling and Election*. 2. Because conviction begins at some grosser sin, there the conscience begins to take fire: and God who hath the ordering of sin, makes some great sin very serviceable and usefull, to be, as it were, an entring wedge to breake the knotty heart all to pieces. 3. Because grace having once got footing in the heart, presently enters the field against this kinde of sins, as having greater guilt, and by their bulk making the greatest interception of the light of Gods countenance, and more inconsistent with a state of salvation, than those rebelling and molesting corruptions which are within.

For the reason of this point, *That they who draw nigh Reason. to God, must cleanse their hands.* I shall offer onely this. That these sins of our hands, do keep us at distance from God, and God at distance from us; *your iniquities have separated between you and your God, and your sins have hid his face from you,* *Isa.* 59. 2. This is the worst effect

effect and fruit of sin; that it is privative of our union with, and fruition of God: *Depart from mee*, is as terrible a word as *everlasting fire*; It is ο ξεφοτε νε ονότερ. Jude 13. *the blacknesse of darknesse*; the lustings of corruption which are in the regenerate, are (as I may call them) transparent sins, they obstruct not our communion with God; like the motes which are infinite, but hinder not the Suns bright beams from us; but these hand-sins or wickednesse of life, are opacous, and put us into the shade, by their interposition between God and us, and doubtlesse while wee are in love with sin, God is as displeasing to us as wee are displeasing to him, nor would wee any more draw nigh to him than hee to us. Give mee leave thus to convey the notion that I have upon this point, *Commerce* is one thing, *Communion* is another: As a man will have commerce or tradewith an enemy, a stranger, any body, to trade with him for profit, and to gain some commodity which he hath in his hands; but Communion, which is in way of love, friendship or acquaintance, hee cares not for, nor would by any means admit of; so a man, whose hands and life are full of sin, and his heart full of enmity to God, may yet have some commerce with God in duties or ordinances, to serve his turn upon God, *uti Deo ut fruatur mundo*, and to make use of him for his own ends; as it is said, *Vers. 4. You aske, that you may consume upon your lusts*; but communion in way of league and friendship with God, and fruition of him in way of special love and favour, he neither can have, nor will, except hee also give a bill of Divorce to his best beloved lusts.

General Use.

I come now to make application of this Point to you, and the Use is in the Text, *Cleanse your hands, ye sinners*

ners, It's unacceptable work to be set upon, for a sinner to cleanse and purify, and to cleanse his hands too, which are full of profitable sins, *Turn ye every one from your evil way, and from the violence that is in your hands, Janah 3. 9.* It is a wonder that the Ship wherein we are, so laden with sins of all ranks and subordinations of men, King, Princes, Judges Lawyers, Gentry, Ministers, people (especially in such growne Seas as we have been in) should live to this day; for you know we entered into this wilder nesse, wherein we yet wander, with our former *Egypt*-sins upon our backs, and we alas did not first make even before we went upō a new score; we fast, we pray, we Covenant, and yet we are as *double-minded*, as *foul handed* as before; ungodlinesse, unrighteousnesse, self-seekings, hypocrisie, religiousnesse for our ends abound amongst us, and contempt of the Ministry more than ever, so that preaching of the word by the Ministers of this Kingdom, which for soundnesse, spiritualnesse and successe, hath not been (I was going to say) paralleled, (I may truly say) exceld in any part of the World, is by very many now judged to have been a *Monopoly* and fit among other *Monopolies* to go down and to be made a common trade. Not many years ago, when it was both danger and disgrace to hold forth the profession of the Name of Christ in truth, what appetite had Christians to the sincere doctrine of Christ, and of regeneration and mortification of sin? How did they in their private meetings, lay siege to the throne of grace with united strength, and antidote themselves against the infectious ayre of those times? whose eyes were thought too deare for those faithful messengers of God at whose feet they sate? what contending was there for the faith once delivered to the

*Ammianus
Marcell. l. b. 21.
de Constantio.
Grotius de ve-
ritate, lib. 1. in
initio.*

Saints ? what burning love had they each to other ? what oneness of heart and mind ? Now alas, some of those good ears of corn are mildew'd, and many run all up into straw, and do not ear so well ; Religion vapours it self out into notions and disputes of no value, breaks into parties, and is broken in pieces by mutual animosities ; so it is observed, that that sincere and true godliness, which flourisht and was warm in Christians under the persecuting Emperours, *post Constantinum capit refrigescere*, after *Constantine*, when it was both safe and honorable, it began to cool, and to break out into ambition, pride, contention, &c. If you will not own your sins, we that are Ministers must cry aloud, *Isa. 58. 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins :* and observe, I pray you, to whom the Prophet is commanded to cry aloud, namely, to such as sought the Lord daily, and delighted to know his wayes, as a Nation that did righteousness, and forsook not the Ordinance of their God ; such as did aske of God the Ordinances of justice, and took delight in approaching to God, that fasted and afflicted their souls, *Vers. 2, 3.* such as made religious duties the panders to their lusts, and the covert of their injustice and oppression, hiding their filthy sores under a velvet Playster ; Sin lyes fast asleep and most secure in such men, *the form of religion is a Buff-coat to their sins*, and therefore cry aloud, and cry impartially against the sins of all sorts of men, so, as not to lick the sores of great ones, and byte the sores of poore ones, for that is rather to upbraid men with their poverty, than reprove them for their sins. You know that Physicians, Chyrurgians (and so Ministers) are sometimes allowed to be cruel ;

and the truth is, I fear we have lapt up the pills of reproof in so much pap and sugar, that by allaying the bitterness, we have frustrated the operation. Oh that you were all of you too generous to be flattered, and that you would search out particularly your own personal and bosome sins, swearing, drunkenness, whoredom, injustice, oppression: for whiles we speak generals, no man thinks that the Cock crows to him, and so goes not forth to weep bitterly; upon a general Indictment of a man to be a Felon or Thief, there can be no proceeding to sentence, except the fact in particular be exprest; so while you say only in general, We are sinners, and do not arraigne your selves upon particulars, saying, This is *my iniquity*, you can never judge and condemne your selves as you ought. So much for the generall.

Now particularly to you (Honoured and Worthy) Particular Use.
that are Members of the Honourable House of Commons, *as you are single persons*, search your selves, consider your wayes; Is there any thing in your hands to be cleansed? You are to purge the corrupt leaven out of your own houses, your selves, your families, your places of office and trust are the proper sphere of your activity; you are for Ecclesiastical Reformation, and the sweeping out of corruptions out of the house of God: but are you as intent upon personal Reformation of your own wayes? do your own houses lie clean? have you real principles of godlinesse in your own hearts? or are you carried meerly by the Parliamentary *genius* or stream, by a rapt motion? In one word: are you not afraid of holinesse? These are things sadly to be considered. For can you think that in good earnest one Blackmore should go about to wash another?

other? would you not say, Why doth not he first make himself white, that the other may thereby be perswaded he can make him so too? If any of you should lie in known sins or lusts, can you comfortably, conscientiously, and zealously contribute to the reformation of others? you may indeed do that which is right in the sight of God, but where is your comfort, if it be not done with a perfect heart? He must needs be afraid to hedge in the Sacrament, and to make it inaccessible to the scandalous and prophane, or to settle a faithful and searching Ministry in the place he lives in, that knows he shall but thereby make a rod for himself. I beseech you therefore to search your selves, that you may not be Carpenters to build an Ark for others, and your selves be lost. It is a great honour to be a Member of this Parliament, but it is as great a burden too, as ever Englishmen underwent: and I shall crave leave to tell you further, that you may become the *greatest sinners* in the world by it, for now the sins of the Kingdom may become yours; the Heresies, Blasphemies, and crying wickednesses of oppression and injustice may become yours; they are other mens sins by commission; they are *your other mens sins* by omission of that opportunity, and duty of your place to provide for remedies preventive, and removent of them, so far as they may come within your knowledge, and the reach of your power. That which Scripture calls *partaking in other mens sins*, addes more guilt to men of all sorts, especially Ministers and Magistrates, than is generally thought of. Take heed of making your selves *partakers* of those sins and abominations, which you hate the thought of: and the Lord keep alive your zeal by this quickning consideration.

2. So much being spoken to any of you respectively,
 as single Members: Give me leave to addresse my self
 in a word or two, to you the Honourable, and for ever
 to be renowned *Body*. Is there any thing in your hands,
 the cleansing away whereof may cause you to draw
 nigher to God, or God to draw neerer to you? you
 have had a miraculous hand with you this last yeare;
 and there is with you as a *token* of Gods drawing nigh to
 you, such a *chain* of successes and victories; consisting
 of so many links, without any flaw or breaking off be-
 tween them, as very few people have to shew in the
 World again: I beseech you watch the doore against
 the entrance of that which usually attends either great
 parts, or great benefits received, and that is *pride*: as wee
 easilier take cold when we are warm: so its natural to
 man to be puffed up with successe. I shall offer to you
 this humbling consideration; when *Israel* was in the act
 of leading two hundred thousand of *Judah* in triumph,
 having gotten a mighty victory over them; there was a
 Prophet that prest upon the Conquerors a seasonable
 argument, that took very much with them, and wrought
 them into a more equal temper, and it was this, 2. Chro.
 28. 10. *but are there not with you, even with you, sins a-*
gainst the Lord your God? So say I to you: are there not
 sins with you, *even with you*? reflect upon, and examine
 your selves. There are very many *hard cases* in the
 Kingdom. I am not so out of my self as to lay them at
 your doore, *as you are a body*, because indeed I cannot,
 (and yet if I could, I durst do it) but I most humbly
 give caution to you, *who are the shields, the healers*. There
 are many forlorne and desolate persons; that follow
 you with cryes for the price of their husbands and fa-
 ther lives or limbes. It is not charity, but justice to
 refresh.

refresh their bowels: many have given down their milk freely, and yet after all have their breasts bitten until they bleed, by unlawful plundering, spoyl and violence many instruments imployed, are very *sharp bitten* and prey for themselves. The intention of the Physician and of the Leech is not the same. *He* intends to draw out the blood in due proportion, as his patient can bear: *She* hath no other gage of her sucking, than till she be as full as shee can hold. It were justice to squeeze these Sponges that have suckt themselves full, and to leave them as dry as they were at first. Let difference be made of mens faults in their punishments: there is no reason, that *Peter* who denied his Master of infirmity, and *Judas* that betrayed him deliberately, should be both in one prædicament. Let not justice be byassed by partiality. A Judge ought to look with no other eye, but the eye of the Law, which looks at things, and is blinde to persons. Let justice be speeded, that expenses and attendance eat not out the principal in question, *Amos 5. 24. Let judgment run down like water, and righteousness like a mighty stream:* and above all, shake your hands from bribes: whether bribes by *presents*, or by kindred, friendship, favour, one puts out the eye as well as another, and there may be *quid pro quo* bribes, when a man will lend his vote to one, to have it paid him again, in a cause when he will call for it, and *opinion-bribes*, (as I may call them) when a man will endeavour to carry another thorow, because he is of his opinion and judgment in other things; Oh let justice dwell in your Tents, and in your hands. And if in this ataxie, or confusion of things it be impossible to prevent, or remedy many miscarriages, as I think it is, (considering that many who run in to the common scathe-fire, do not intend the quenching of it,

mei rō pādC^{as}
 ἡ διαπορεύ-
 μων βλάπτει
 νόμον. *Arist.*
Ethic. lib. 5. c. 7.

Let justice be speeded, that expenses and attendance eat not out the principal in question, *Amos 5. 24. Let judgment run down like water, and righteousness like a mighty stream:* and above all, shake your hands from bribes: whether bribes by *presents*, or by kindred, friendship, favour, one puts out the eye as well as another, and there may be *quid pro quo* bribes, when a man will lend his vote to one, to have it paid him again, in a cause when he will call for it, and *opinion-bribes*, (as I may call them) when a man will endeavour to carry another thorow, because he is of his opinion and judgment in other things; Oh let justice dwell in your Tents, and in your hands. And if in this ataxie, or confusion of things it be impossible to prevent, or remedy many miscarriages, as I think it is, (considering that many who run in to the common scathe-fire, do not intend the quenching of it,

but

but the seeking of an opportunity, in that confusion, to rob them that are in misery, and to fish for themselves) then my prayer shall be that of *Hezekiah*, 2Chro. 30. 18, 19. *The good Lord pardon everyone that prepareth his heart to seek God, though he be not cleansed according to the purification of the Sanctuary.*

And so I passe on to the second particular in the Text, *Purifie your hearts, ye double minded;* whence I take up these two points.

1. Double minded men have corrupt hearts.

2. This double mindednesse hinders both *our drawing nigh to God, and his drawing nigh to us.*

Double minded men have corrupt hearts: for it's said, *Purifie your hearts, ye double minded.* Doublemindedness is a division of heart between God and some other preponderating lust, or selfe-interest; and so where there should be no division, but singlenesse and integrity, there is division; For all the heart, all the mind, all the soul, and all the strength, is that which God calls for. There are some that have *no heart*, they have no thoughts of God, no relish of him, no byasse towards him; it was an ill omen in sacrifices, *quando cor defecisset*, when there wanted a heart; there can be no expectation of any returne of heartles Prayer, heartles performance of duties; and this is the common posture of spirit of the ignorant, & secure worldlings. There are some that have double hearts, they pretend to have a zeal of God, and they professe the Name of Christ, and hang out the Christians colours: but through hypocrisie and partiality to their own ends, and self-respects they halt between God and *Baal*, or endeavour to comply with two masters, or they part their friendship and love between God and the World, as *Verse 4.* Ye adulterers and adulteresses,

Doct. 1.

dulteresses, know ye not that the friendship of the world
 is enmity with God? There are some that have one
 heart, and this is that which God promiseth to his Co-
 venant-people, and wherein he delights, when the
 heart is *totum homogeneum*, whole and undivided from
 him, then is it a perfect heart, and of a happy temper or
 constitution, being of chaste love, affection and faithful-
 ness to God, not vitiated or deflowred by carnal copu-
 lation with other base lusts or ends; do but observe our
 Saviour in that saying of his, *Matth. 6. 22, 23.* how he
 opposeth unto a *single eye*, an *evil one*; It, saith he,
Thine eye be single, and then when you would have ex-
 pected that *double* should have bin opposed to *single*, he
 saith, But if thy eye be *evil*, thereby signifying, that
 if it be not single, it is naught and evil; and whereas one
 might think, that a double eye hath more light than a
 single: our Saviour tels us the plain contrary, that a sin-
 gle eye makes the body full of light, but a double eye
 fills it full of darkness; Its true, there is in a double
 minded man, some eye to God, that is, so as to use his
 name to serve self-ends, or to colour and cover his sin-
 ister aims & intentions. As a harlot whose heart goes af-
 ter unchaste loves, will yet have a husband too, (that is)
 to colour and hide her lewdness; such are these which
 are double-hearted: they have a Sabbath for God, and
 six days for their lusts: they retain to God, and wear his
 cloth, and sometimes wait and attend, but they are
 their own men for the most part, and work for them-
 selves; Religion unto them is but the stalking horse,
 under the sides whereof they creep, to get a shoot at
 their own game; how often doth God in Scripture
 find fault with this kind of Professours? *When ye fasted*,
 saith he, *Zech. 7. 5.* *did ye at all fast unto me, even unto*
me?

me? and again, when they howled upon their beds, they have not cryed unto me with their heart, they assemble themselves for Corn and Wine, and they rebell against me, *Hof. 7. 14.* An *Israelite* that is without guile, that hath but one heart, is a rare man, and worthy of an *Ecce. Behold, indeed an Israelite.*

In the opening of this point, I shall follow the threed of that explication of this word (*double minded*) which I gave in the beginning.

1. This double mindedness is an uncertainty of the heart with God, not fixed upon a Centre, but off and on, as times, occasions, and interests do lead on, or draw off, so farre you will go with God, as your way and his do fall out to hold together: and until you must pull downe *Feroboams calves*, as well as *Ahabs Baal*, and then you part with him when it comes to such a pinch; so also in adversity or affliction, we make *nautarum vota*, Mariners vows (as they do in a storme) and when we are on shore, and landed out of danger, we eat the Covenant we made before; *Psal. 78. 24. &c. When he slew them, then they sought him, and they returned and enquired early after God, and they remembered that God was their rock; and the high God their Redeemer. Nevertheless, they did but flatter and lye unto him, for their heart was not right with him, nor were they stedfast in his Covenant.* If the heart was right with God, it would be certaine and stedfast with him. Constancie is but the daughter of Sincerity. It's a hateful thing to set sail to every wind, and to change colour so often, being no faster tied to God in the tempest, than we can be loosened in the calme; *Be what you were in the storme:* in your affliction you will abide to be spurred without kicking, and are very tame under reproofs: but when you are list-

ed up and are at shore, then to put you in mind of your Vowes and Covenants in the day of your trouble, is an unpleasing a thing, as to put a Mariner at shore in minde of his Vowes or promises made at Sea. Its a great danger to reprove men sharply when they are low, any coward may strike a man that is down, but (believe it) when men are aloft and high, and may more safely be dealt withall by stroaking, than by the spurre, then it is somewhat to come nigh the heels of truth, for it may haply strike out his teeth.

2. This double mindednesse is a division of the heart from God. 1. It is divided between the promises of God, and the difficulties opposite, when a man layes his dead body, and the dead womb of *Sara* in the scales, against the promise of having *Isaac*, this is sense fighting against faith. 2. Between conscience and lust, conscience dictates, lust byasses, the inferiour appetites mutinies against the superiour light, and leads it captive. *video meliora proboque, deteriora sequor.* 3. Between Religion and policy: and then Religion commonly goes by the worse, *Ferobaam* and the King of *Israel*, to comply with their politick respects, set up, and continued a selfe divided worship. 4. Between God and the world, or God and our own ends, as they here in the Text: when we make God a meere servant to our selves, and move upon a private centre of our own: the heart is cunning and subtile in squinting towards its own ends: visibly we will be for God: under hand we seeke our selves: so the planets in their daily motion from East to West, move as the fixed stars, but they have another motion of their own, which is creepingly by stealth, and more unperceivable than the other.

Use.

For the use of this point, let me turn the words of the

Text

Text once more upon you, by way of exhortation, *Purify your hearts, ye double-minded*, cast out those dividing lusts, policies, ends, which draw you away from God; and pluck off those false byasses of self-interest, and self-seeking, which cause you to wheel off from the true mark or scope of all your desires and endeavours: you will be found *faulty*, if your hearts be *divided*, *Hos. 10. 2.* simplicity of heart is of great account with God; there is *asinina simplicitas*, & *columbina*, the simplicity of the Ass, and of the Dove; the *former* is a defect in the understanding, the *later* is the grace of an honest heart; and this sure is that which is of esteem with God. In matters of judgement and justice between man and man, you are to have two eyes, to look both wayes, but as they that take aim shut one of their eyes, lest the sight should be distracted; so in your aims and ends, your eye is to be single, in intending God, and not *self*: let Christ increase, though you decrease.

The greatest matter above-board, and which all mens expectations and mouths are full of, is the settling of Religion and of the Church. Religion is (*verum-publicarum quoddam quasi coagulum*) that which cements Common-wealths together, though now it be made the ball of contention, and the great divider of us into parties; we divide it, and are divided, being far more than *double-minded* thereabout. Oh that God was first set into possession of his right, and that his Tabernacle was pitcht, before any of the lots, for our own liberties or interests were drawn. This was the oath that David swore in his afflictions, *Psal. 132. 2, 3.* He swore unto the Lord, and vowed unto the mighty God of Jacob. Surely I will not come unto the Tabernacle of mine house, nor go up into my bed. I will not give sleep to my eyes, or

Curæus lib. 1.
cap. 15.

slumber to my eye-lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob; and this is the first Article in our Vow and Covenant. What the real impediments are, doth not fall within my way: but the self-interests are to be searched out. Not yet, say some, and their reason is the same, with that of the common-sort of people, against Inclosures in former times: If every mans own should be inclosed, they should lose their freedom of Common, and that liberty they usurped all the field over, or (as others hope) that after we have turned round awhile, we may haply return to the same posture we were in before, and having lost our way in the myst, may come back again to the same place whence we set out at first. If any, (say others) let it be a George on horsback that stands at door with a wooden dagger, but keeps no body from going in, the thief passes under his nose into the house, as well as the true-man. Not this, say some of those that are toward the law, for then haply many contentions might be quencht at the bottom of the chimney before they flame out at the top: and such may be the want of grist, as it may tend much to the hinderance of their Mill. Nothing that's one, say the Libertines, for we have gone loose so long, that now we cannot go strait laced. It's irksome to wild birds to be coopt up in a cage under Discipline.

Those that have been such Proficients in the school of liberty in a few years, as to commence Teachers and Preachers of the Word, or have grown to be such *illuminates*, as they pretend, will no more rejoyce in, or accept of a Government which may degrade them, or resolve them into the first matter or elements of their composition, than *Souldiers of fortune* (as they are called)

led) can rejoyce in a Peace concluded and settled. There might be named many other such like ends and interests, which carry stroak with men, and are the causes of our divisions; which would in great part be quenched, if the game was plaid on all hands, by conscience and singleness of heart: let us therefore search out those self-respects which lie close in us, that we may find the head of that Nilus which thus overflows the banks. That *double-mindedness* which keeps us at distance from God, doth also keep us at distance from one another, and therefore that we may be *σύν-ψυχοι*, *Phil. 2. 2. of one accord*, I do for my own part conceive it much conducing, that whatsoever touching the settlement of the Church, shall pass your hands, may (in the main parts thereof) go forth into the world, seconded with the reasons and grounds of it: for doubtless, the reason which induced you to set the stamp of authority upon it, will avail much to make it pass currently with others. You know, the *Gorgons* head which stuck all men dumb in former times. *The Church, the Church*, is not likely to have the same operation now, in this seeing and searching age: though men will willingly be *subjects to your authority*, yet also, as they are men, they will be *slaves to reason*. There is in your hands already (Renowned and Honourable) something which was printed by your appointment, for your satisfaction, in one main proposition, which if it might see the publick light, might give light to many who are yet in a cloud or mist.

So much for this point. There is yet a second, arising from these words: *Purifie your hearts, ye double-minded*. And that is,

A double-minded man through the uncleanness of his

his heart, keeps at distance from God, and God keeps at distance from him. He that is byassed with some predominant lust, cannot close with God sincerely, universally, neither will God impart himself to such a man; *For let not that man think that he shall receive any thing of the Lord*, James 1. 7. would any of you settle an acquaintance or friendship with a known *Vertumnus*, that will be a parasite at one time, and a *Judas* at another? *God is choice of his friends*, he owns not such as serve their lusts, and are in heart divided from him. I have no time left me for this point: as neither for the consideration of both parts of this Text in connexion together: *clean bands, and pure hearts*: nor lastly, for the consideration of them both, with reference to our drawing nigh to God, and his drawing nigh to us; wherein I might have shewn you how communion with God, and the power of godliness are linked together; *Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts, ye double minded,*

FINIS.

keeps
pre-
uni-
such a
e any
fettle
mani,
t ano-
ch as
n. I
or the
exion
y, for
to our
where-
God,
Draw
e your
inded.

五、

THE
HEARSE

OF THE

Renowned,

THE

RIGHT HONOURABLE

ROBERT

EARLE OF ESSEX

and Ewe, Viscount Hereford, Lord Fer-
rers of Chartley, Bourchier and Louine,
sometime Capitaine Lord Generall
of the Armies raised for the de-
fence of King and Parliament.

As it was represented in a *Sermon*, preached in
the Abbey Church at *Westminster*, at the Magnificent
Solemnity of his Funerall, *Octob. 22. 1646.*

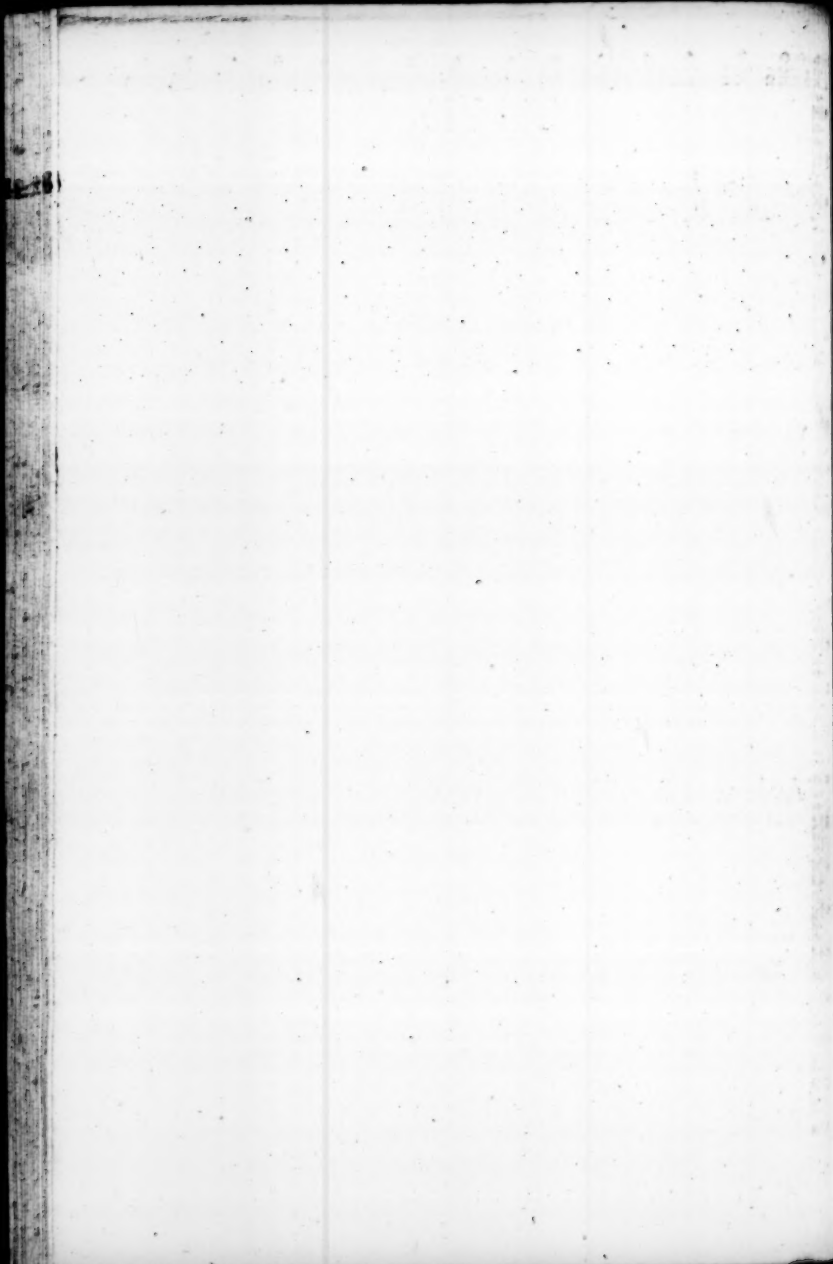
By RICHARD VINES.

*Ecclef. 12. 5. Man goeth to his long home, and the mourners
goe about the streets.*

Published by Order of the House of Peeres.

LONDON,

Printed by T. R. and E. M. for *Abel Roper* at the Sign of
the *Sun* against *Dunstons* Church in Fleet-street. 1646.



R



TO THE
RIGHT HONORABLE
The House of
PEERES
Assembled in
PARLIAMENT.

Right Honorable,

I Have performed what service I
am able to the memory of the re-
nowned Lord, deceased, And to
the Commands of that Right Ho-
norable and Noble Triumvirate which gave
being to this Sermon. And to your Lordships
by whose Order I have adventured upon this

The Epistle Dedicatory.

Publication: All men (except such whose either morosity or malignity doth account, vetera in laude, præsentiâ in fastidio) must acknowledge the worth, the valour, the faithfulness which lie under the Robes you weare, and that it is not a meere borrowed Opinion which makes you Honorable, but the reflection or rebounding back of that upon you, which went first out from you: But this Sermon will teach you, that Titles of Honour are written in dust, and that Princes and great men must fall, their very Monuments are mortall, and will in time be found as Archemedes his Tomb (by Cicero) in vepretis, over-growne with Thorns and Bryers; and that light of memory which shines after your Sun-set, is but like the Moon which wanes also by degrees: No glory that's woven in the finest Tapestry of this world but will lose colour, decay, and perish, but saving grace and the knowledge of Jesus Christ is κτήμα ἐς αἰὶν a possession

The Epistle Dedicatoroty.

possession for eternity, your zealous agency for the Church and State will carry you as far towards Immortality as any other Chariot in this world. Its as much as nothing when one can say no more of a man then is said of some great ones, that they reigned and died. The Lord give you hearts actuated with zeal for God, together with a right temperament of counsels, knowing that you are over a people who (as Tacitus saith) nec totā servitutem pati possunt nec totā libertatem, and if your fall do come before you see, or reap the fruit of your labours: The Lord make you such as may take comfort with you, and leave Honour behinde you, so prayeth

Gen. 36.33.

Your Lordships most humble and

unworthy servant, in and for

Jesus Christ,

RICHARD VINES.



Die Veneris 23. Octob. 1646.

ORdered by the Lords in Parliament assembled, That this House gives thanks to Master *Vines* for the great pains by him taken yesterday in the Sermon hee preached at the solemnization of the Funerall of the Earle of *Essex*, deceased: And hee is hereby desired to Print and Publish the same, which is not to be Printed by any but by Authority under his own hand.

Jo. Browne Cleric. Parliamentorum

I appoint *Abel Roper* to print this Sermon.

Richard Vines.





A

SERMON

PREACHED

At the Solemnization of
the Funerall of the Right Hono-
rable ROBERT Earle of
ESSEX, &c.

Right Honorable, &c.

AS that Lot sent forth to attach a particular man, *Iosb.* 7. 16. did move *gradatim*, and by steps, taking first the Tribe, then the Family, then the House, and at last the Man; after which manner of progression, though at fewer steps, *Jonathan* was also taken, *1 Sam* 14. 42. So doe the trackes or *vestigia* appearing to your eye, lead you at two or three removes to the most sad occasion of this extraordinary and magnificent solemnity. The Escutcheons which are the *Index* of the *Family* do speak first, and tell the name of that honourable Family which this *Lot* hath taken. And this fable field of men, charged with a stately Herse, honoured with so great a confluence of names and titles of honour granted either by the Sword or Cowne, whether Honourable, Worshipfull, or Re-
vere[n]d

verend; and that in this place, where the *Dij majarum gentium* have their Shrines, where the *Lions of England* have usually put off their *exuvias*, and where Majestie and highnesse have laid up what of Mortality they had, doth proclaime him to bee some Prince, or great name of that Family, whom the Lat hath taken.

But then the Military Equipage, the mourning Drumme, the broken Launce, the *insignia* & Instruments of Warre reversed, and in a mournful posture. The Truncheon in a dead hand, doe speake the very man. It is *Jonathan that is taken*. And shall *Jonathan* dyethat hath wrought so great salvation in *Israel*? It is (alas) too late to say, shall *Jonathan* dye, This *Jonathan* cannot be rescued by the love of *Israel*; therefore I must sadly lay the Scene in one that is already fallen: for do not yee know that there is a Prince and a great man fallen this day in *Israel*?

1 Sam. 14.
45.



2 SAM. 3. 38.

Know yee not that there is a Prince, and a great man fallen this day in *Israel*?



His Text presents you with the Herse of *Abner*; a Prince and a great man fallen in *Israel*: This day presents you with a paralell Herse of a Prince, and a great man fallen in *England*; both of them magnificently attended with the drooping stateliness of

urable in *Hebron*; now the royall City, and formerly the Sepulchrell of *Abraham, Isaac, &c.* At which *David* was chiefe mourner, for he followed the Bed or Herse, *verse 31.* and he was the Oratour that made the speech of Lamentation; as he had before done for *Saul* and *Jonathan*, *2 Sam. 1. 19.*

Now for the Herse before you, let us see how farre it parallels with this in the Text,

1. The Prince or great man fallen this day in *England* was Captaine Lord Generall of the Host of *England*. There is agreement in the Office and Title; the Text could not be proper to any fallen under our Meridian unto this day: but unto this new starre created by the Parliament, and arising in this Horizon, about *July 1642.* and now eclipsed or fallen.

2. His project is written in a copy fairer then the originall, and goes farre beyond that of *Abner*. The reduccment of divided *Israel* into one hive is somewhat alike in both. But here is no effeminate spark that raiseth the spirit of this great man into a flame, no such cause of his engagement, but the defence of those pupill twinnes, the two bleeding sisters ready to dye in each the others bosome, the liberty and property of the Subjects of *England*.

3. His fall is cleere of the disaister in *Abners* story; he falls not by the hand of some unworthy and villainous defertor of him, made bold by his vanquishment or flight, as *Pompey* did; nor by the just fury of an oppressed Senate as *Cæsar* did; nor by the arts and stratagems of a treacherous death as *Abner* did; The hand of *Joab* is: not in all this; but by an *Euthanasie* (which *Augustus* wisht for) a faire death. Hee dyed in peace.

4. His Funerall for the state of it certainly over-
matches the patterne. Here are the two Houses of
Parliament, the map of all England in two globes,
powring out their sorrowes, and paying their kisses
of Honourable farewell to his tutelar sword.

The Princes of the Land that quarter with him in
in honour and in bloud, doe quarter with his herse
this day in blacke and mourning.

The flowre of the renowned City of London (far
surpassing the meannesse of *Abners Hebron*) doe
traile their teares after his Herse, and are come to put
upon him their *civicam coronam*, their civill crown
of Honour, *propter servatos cives* for their saved Citi-
zens.

The reverend Judges and the Worthies of that
gowne, doe present the mourning teares of the lawes
that pay this tribute for their freedome from all An-
timonian prerogative.

The honourable souldiery, those great names
which while they wore his Orenge in the field, could
have daunted death it selfe, doe now in change of
colour weepe over him (and what marble weepes
not in such change of weather?) *David* that could
take a lion by the beard, yet weepes at the Herse of
Abner.

The gowne also hath its ranke with the sword
in this great Army of mourners. The Assembly of
Divines whose prayers hee sometimes valued and re-
quested, neede not be distreined for their contribu-
tions of teares & grief, they must wrap up in a cloth,
and lay up behind the Ephod this *Goliath*-conque-
ring sword in memory of a very cordiall and noble
Patron.

Plin. l. 7.
c. 28.

Lastly, what should I say of those starres that come not into any constellation. I meane persons of quality not within the rankes, yet within the line of this Lamentation, together with that infinite multitude of all sorts, from Cedars to the hyssop, that do not onely come to fill their eyes, but to empty them. I must conclude, to say as the cryer of the *Ludi saculares* at Rome, (which were but once in a hundred yeares,) *Come and see that which ye never saw before, nor shall ever see againe.*

If yet it be replyed that *Abners* Funerall hath one point or two of State above us, *David a mourner*, *David an oratour*, I say but this; The teares of *David* were at this time in great part Compurgators of that suspicion which he might lye under, of having a finger in that wherein *Joab* had his hand, which kinde of teares we have not, nor could wish to have, though *David*; only in the orator, *David*, that made the speech wee are exceeded; and I am glad that such a State as this is inferiour and deficient in nothing, but that wherein my poore service lies,

By this unparallelled parallel, you may easily see that my discourse will be divided between two noble *Generalls*: and first let us come to the Text, wherein *David* speakes something of the dead, and some thing to the living.

Of the dead. That a Prince and great man is fallen this day in Israel.

Vatablus
in Annot.

To the living. Know yee not. It concernes you to know, or I would have you take notice both of it, & that I am weake this day, though annointed King, and that the sonnes of *Zeruiab* are too hard for me, so that I cannot execute justice at present upon the bloody

bloody hand that hath given us this stroke.

Concerning that which is spoken of the dead, therein you shall finde the reason or spring of the teares of this lamentation. *A Prince and a great man fallen, and fallen, this day in Israel.* This day in Israel hath the Emphasis in it. In this nick of time wherein Israel was upon the point of reducement by the agency and usefull contributions of this great man, who seemed to be the onely Pilot that could have put the ship into quiet harbour, or at least a very great steerf-man in the worke. This day is hee fallen, and so Israel, if not more alienated by his fall, yet remaineth in distraction and unsettlement: and this day wherein I cannot give them just reparation, if they should demand it of mee; if any shall deny that there is any accent or emphasis in the word *this day in Israel*, doe but borrow the reflexion of light from the story, and that will cleare it.

I shall not crumble that I have to say into littall and syllabicall minuts, least I be of their number: *qui Gallius. verborum minutijs rerum frangunt pondera*, but will Doe draw up the matter into this theam or head;

The fall of a Prince and a great man in the time of his agency and usefullnesse for the settlement of the distractions of Israel, is just reason of a sad and solemne lamentation.

This point I will open by parts, and those words. Know yee not, shall bring up the uses of it, in the rear.

1. The subject of this lamentation is *a Prince and a great man.*

Prince to our English eares, sounds the first masculine branch or surcle shooting from the stem of Majesty. But the Scripture which speakes no Treason, gives

Judg. 4. 2.

2 King. 9.

5.

gives this title to Captains in War, and generally to men *ἐν ὑπεροχῇ*, in headship or power, whether Military or Senatorian; yea, though a man bee but the fore-man of his ranke.

1 Sam. 25.

2.

Great man is a note of some singular eminencie above the ordinary trees of the wood, and is a title given even to a *Nabal* that hath 3000. sheep and 1000. goats, which is the meanest ranke of greatnesse.

But where a *great man* is added to a *Prince*, it may well import as much as *magnificent*, a man of powerful interest, great valour, honourable atchievements, noble activity in his place. *Magnus* is an addition or hatchment by which *Alexander*, *Pompey*, *Carolus*, &c. have beene surnamed, for their great services or exploits. So that a man by his orb or place he is set in, is *Princeps*: but by his influence and beams of worth, raying from him upon the sublunary Commons, he is *Magnus*. It is an excellent conjunction, a *Prince* and *great man*. According to style of honour with us, a man may be noble by birth, descent, or blood. And though I be none of the new *Switzers*, that could wish Princes Canton'd into the common level: yet I may put you in mind that *Antiquity of Race* is but a Moss of time growing upon the back of worth or vertue: And if a man carry not the primigeniall vertue with him, which first made his race noble, he is but a flower by change of soile degenerated into a weed, as having nothing in him but the wax or matter, without the form and stamp of Noblenesse. And you know also that Nobility is often times the creature of a Prince his fancy; which when there is no intrinse call worth to be the supporter of it, is (as *Charron* saith) but Nobility by parchment. It's a brave

*Cap. de
Nobilitate.*

brave consociation, when the goodnesse and activity that makes you great, is as high as the place which makes you Princes: for if that crazy fancy take a man which possesse some great ones; they would be called Gods, and personate an ostentation of greatnesse above men; it may bewray pride & madnesse; but can never so far deceive the sense of underlings, but that they will say as the Cobler did to *Caligula*, in that state and humour, that hee was *μυα μεγάλισται* a great *Dotard*. It is the acting of your power and place, which makes you great. I cannot teach you to be princes, *Fortuitum est*; but I can tell you how to be great men: not great in the glasse which Parasiticall flattery holds before you, but indeed; and that is thus: Fill the sphere of your activity, the Church and State, the Towne or Countrey, with the powerfull and benigne influences that flow from intrinsecall worth: make the times the better for you: Constraine by your example your inferiours to know God, and reform their Families. Let not Profanesse hide it selfe under the wing of your patronage, nor lessen it self by the greatnesse of your examples. Impartial & speedy Justice, with sweet refreshing Mercy, will make you great men in the Commonwealth; Zeal and Sincerity for God and his House, will make you great men in the Church. He that will be a great man, must draw his lines to the center of publike good: private ends never make a great man.

2. The subject of this Lamentation is, *one Prince, one great man*. Yee are called (as some interpret the word,) *the Corners of the people; the Shields, the Gods, the Saviours, the Shepherds of the people, the Ministers of God for Good, Benefactors, &c.* Now the fall of one great Tree makes a great gappe in the hedge;

the Eclipse of one of the greater ruling Luminaries benights the world. Our Lives, Liberties, &c. are all bound up in you: we poor men steal into our Graves with no greater noyse than can be made by a branch of Rosemary, or a blacke Riband: No body takes notice of the Gloeworme, that goes out in the hedge bottoome: No Comet or Prodigie, or Earth-quake tolls us the knell of our departure; but one of you is carried forth by the teares of all ISRAEL, provided that you be what your Names import, publick men, common Sanctuaries of the oppressed, Cities of Refuge, Altars of protection; for otherwise you may be such as that your death would be more worth than your lives, and then, though you may be able to put men into black, you cannot put them into mourning. Your death cannot be worth a teare, when your lives are not worth a prayer.

3. The subject of this Lamentation is, a Prince & *A great man fallen*. Death is a fall from every thing but grace: some do fall from a higher Scaffold; great men fall divers stories, from Honour, Riches, Offices; others from the surface of a level ground, having nothing to fall from but naked life. Saints dye, the gods doe fall: I need not stand to prove it, there is not one of you great men, but shall be the proofe of this point shortly. The Law of Death runs thus: All Honours, Titles, &c. to the contrary, in any wise notwithstanding: & there is no Prerogative to check this Law. I will not garnish this Deaths-head with fine fragments of Poetry, and such stuffe: nor would I at all set it before you as a standing dish, were I not furrounded with so great a Corone of Princes and great men: and haply some of you maybe of *Lewis*

the Eleventh his minde, that charged all about him that they should not name the terrible word *Death*; which yet you must heare of; for it is the way of all the earth; the house of all the living; your *long home*, or *house of perpetuity*: of which its said, *Job 3. 14.* 1 King. 2. 2. Job 30. 23 Lucian necy. Kings, Counsellours, Princes, small and great, are there; and there *osa* are *avem' m' m' m'*: their bones and skeletons have no Inscription or Titles of Honour remaining on them.

The way to this house of all the living, is (as one saith) *sanguinea*, or *lactea*; the *bloudy* or the *milkie*; that is, the common, naturall, or usuall way.

The former is troden by great men: the Prince in my Text was sent home this way; and so was the first man in the world that dyed. The Sword hangs in a hair over the heads of great ones, who are often cut off by the hand of emulation and animosity. That slaughter-house of *Rome* (where it hath been practised by the Popes themselves, who (as one of them said) do rather succeed *Romulus*, making his way by blood, then *Peter*) hath sent out cruell Emissaries to cut off famous men by a meritorious knife. How happily may you the Worthies of our *Israel* call to mind the goodness of that great God, who hath bound the hands of such assassinating blood-suckers from executing their fury upon you, all this while, that you by renowned industry and zeale, have given provocations to *Rome* and *Hell*.

The Common way is troden by you great ones too: for ye Gods do die, and ye Princes shall fall like other men. If you run your Genealogies high enough, you will finde your selves but as other men, in the *fretum* or *narrow sea* of Mankind that

Adrian
the fourth
Airs and
Monum.

Adrian
the fourth
Airs and
Monum.

1 Sam. 28.
10.

divided the two Ocean worlds, *the Arke of Noah*: and thence if ye hold your way upward, you will be found the sons of *Adamah*, common dust: And you that are the highest dust, raised up a puff of winde of Honour above other men, are laid, like the small dust, with one drop of rain. There is a great *Arbiter* of all things, that can thunder the proud Emperour under his bed, and write the great King at three or foure words into trembling: That can send a Fly to fetch the Triple Crown before his Tribunal, and make a hair, or the kernel of a Raisin, as mortall as *Goliath* his spear: That can unspeake the whole world into nothing, and blowe down a great bubble with an easie breath: That by drawing one nail, can throw down the stateliest building, and undresse your souls by unpinning one pin. If he take the Bridle off the head of that fire that's in you, it presently burns you up, by a Fever. If he loose the water, it drownes you, by a Dropsie. If he lay his hand upon your mouth, he takes away the airy difference betweene sleep and death. He saith to *Moses*, *Go up and die*: and it follows after, *Moses my servant is dead*. Every man hath a day which is called *His day*: and death never makes returne, *Non est inventus in baliva nostra*.

4. The subject of this Lamentation is a Prince and a great man fallen in the time of his agency & usefulness for the settlement of the distractions of *Israel*. The key of the story unlocks the sense of these words *This day in Israel*. It was a time that the promise of God to *David* was at the birth, and the Midwifery of *Abner* was offered. Let *Abner* otherwise be what he will for a man; *God may use an Egyptian midwife to bring forth the child of an Israelite*. But this great man falls

falls in the very nicke of time, before the good issue of his designs. Let me point out this Observation to you :

Its not unusuall, that *great builders catch a fall when they are upon the scaffold aboute'their worke.*

Oh how it amazeth the faith of Gods people, when the star that led them out of their own Countrey, goes out of sight before it have brought them to their journeys end. That youngling world of Reformation in *Luthers* time, had a fore temptation, when it must see the fall (as I may say) of the Electour of *Saxony* and others that were pillars of hope. *Moses* must live no longer then to bring *Israel* into the plains of *Moab* : himselfe is allowed but a prospect of that he hoped to have enjoyed, and to have brought *Israel* into We are not without presidents : our eyes have seen some of our greater lights eclipsed, *pleno orbe*, when they have been at their Full. The great God that hides his Counsels, knows his Works from the begining to the end, and he takes off such Instruments that he may shew that he doth not need, is not tied to any tool : for he made the great world without any. When he saith *Faciamus*, he speaks to himselfe alone ; not to himselfe and man. Thus he makes way for some other Providence to come upon the Stage, and brings about his Worke by a more crooked Instrument, which wee imagined should be done by a strait one. So *Israel* is speedily reduced to *David*, though *Abner* fall. Or he humbles his people just before his promises take effect ; and first strikes them dumb before he open their mouthes in a *Benedicite* ; that the lowliness of his handmaidens may break forth into a

Magnificat : or the time is not yet cometh that *Israel* is to be brought out of *Egypt* : and therefore though *Moses* begin to rescue the *Israelite*, and slay the *Egyptian*, yet he must flee for it, and be hidden for Forty years. Or else he pulls the stool of our confidence from under us, because we sit down upon it: or else pulls up the sluice of some judgements which have been hindr'd by some *Lot* or great man, or whatsoever it be. We see that God writes the Names of our best and greatest men in the shell, and takes them away by a kind of *Ostracisme*. All the help, hope, and comfort is, that God hath all instruments eminently in himselfe, and can raise up a *Ioshua* in steed of *Moses*. Wherefore if his Disciples cannot cast out the evill Spirit, let us come to himselfe, and make our selves as sure of his Word by faith, as he is sure of his word by promise; for though *Ioseph* die in *Egypt*, yet he layes his bones at stake, that God will surely visit his *Israel*, *Gen. ult. ver. 25.*

5. All this that hath been said, a Prince, a great man fallen at such a time, *is just reason of sad and solemne lamentation*; and therefore *David* and *Israel* is in this mourning posture: such a man whose influence had a large circumference or sphere while he lived, is followed by an honour and sorrow of the same compassie when he dyes: You *Princes* and *great men*, death will tell what the world thought of you; while you live (it may be) *Sycophants* & *flatterers* lay their egges in your eares, and hatch monstrous opinions in you of your greatnesse. Such *Rooks* usually build in the highest *Trees*: and on the other side, envy & detraction may breath upon the glasse of your reputation, that it shall not (while you live

live) report so cleare an Image of you, but death will make thorough-lights in you; that you shall be seen on both sides; sorrows will not, cannot be tongue-tyed; you will then begin to reape your due. Then the world breaks out into these expressions; Hee was a brave man, He was a great Courtier, that could not be curbed with a white staffe, to bee of counsell to subvert the freedoms of his Countrey; He was a Captain that could draw a line, but not to the ignoble center of his private ends; He was a Justice that would scatter the drunkards from their Ale-bench, and did not understand the language of a bottle or a basket; He was a *Nehemiah*, whose kindnesses were great which he shewed to the house of God, and the Offices thereof; He was a Minister that could not only thunder in his Doctrine, but lighten in his Life; He was a *Papinian* (a great Lawyer) but hee would not defend Imperiall and arbitrary exorbitances, though he dyed for it; He was a man that appeared & stood for the truth, and for God in the worst times, when the *Summer birds* were hidden in their hollow Trees; He was a man firm and fixed, and studied not the neutral art of putting off the cap to one, and making a leg to another. And is not this a brave Eccho, are not such men worthy of the Honourable tears of Israel? or else Israel hath reason to mourn for the senselesse and stupidity of their own hearts. And for the State and honour of mourning, it is an ancient solemnity credited by time, and great examples. yea, and almost the common sense of mankind. For both Egyptians and Israelites concur in weeping for *Jacob*, whose Exequies were performed in great Equipage when he was carried out of Egypt; and not to in-

stance

2 Chron.
32, 33.

stance in more examples, its said of *Hezekiah*, that all Judah and inhabitants of Jerusalem, did him honour at his death, and laid him up in the highest Cell of the Sepulchers of *Dauids* sons, such is the convictive Majesty of goodness, that this idolatrous-hearted people follow their great Reformer to his grave with honour.

De purgat.
lib. I. c. 3.

In vaine doth *Bellarmino* goe about to prove out of these solemnities, that they are done *ad iuvandas animas*. Wee find no Law of sacrifices for the dead, these expressions are but civill *indexes* of honourable sorrowes, a debt owing to Worthies while they liv'd, and the remainder paid at their death: Like the after-beames of the Sun, which follow him to his bed; and we were unworthy heires of their famous acts, if out of their owne goods we could not allow them answerable interment; and if any Cynicke in his morosity shall say, that it matters not, *humine an in sublimi putrescat*, Let him enjoy a Philosophicall rotting in what ditch he please; we know, there is the buriall of an Ass; the graves of the common people, which is something above that and higher yet, there is a buriall in the City of *David*, but not in the Sepulchers of the Kings, and amongst the Sepulchers of the Kings, There are lower and higher Cells. Honour will follow after worth and merit even into its grave. We do not lay up the carkasse of every Cole-ship with that respect as that of *Drakes* was; though confessedly the one must rot, as well as the other.

2 Chron.
21. 20.

So much for the opening of the point; Now I come to the words, *Doe you not know*, by their hand to serve in the uses of this point.

I. Know

1. *Know ye not*, You Princes and great men that ye must fall.
2. *Know ye not*, You lower Shrubs, that these Cedars must fall.

For you that are Princes and great men, I may say of you as *Xerxes* weeping, said of his vast Army, within these few lusters of yeeres, there shall not be one of you standing, but all fallen, and let me set this death's-head before you: For I have no other dish, nor am I likely ever to entertaine such a Table-full of so great guests while I live againe; let it therefore,

First, Humble you, and give me leave to follow the chariot of your greatnesse, with *μνησθησθαι*, remember that you must fall. Greatnesse hath need of some correctives. You are such Pictures, that if one stand of the one side of you, *You are Gods*; but if he looke upon you on the other side, *You are men*, and must dye *like men*: this takes you one step lower; nay, we may goe lower yet; For man being in honour without understanding, is *like the beasts* that perish. We are all proud; pride is the shirt of the soule, which it puts off last when it shifts: And every rising ground of authority or power, makes us rise in thoughts. The very bramble, if it get a snatch of authority, will be talking of his shadow. Oh that you had the meeknes of that *Moses*, whose face did shine, but he knew not that (I speake this by allusion) the skin of his face did shine. I would that but every tenth thought of your rising, was accompanied with one thought of your falling: And yet you have more reason to have death in your eyes then other men, because the Venice Glasses, and China mettall of your fine and tender bodies, will not abide so great a strook as other earthen pots of coarser mettall; I will not

offer to you those complements with death, whereof we read good store, in use among great men; as the boy that cry'd, *Memento te mortalem*; or that, of presenting severall sorts of Marble to the Emperor upon his Coronation day, that he might then chuse which he would have for his Tombe, &c. But let me presse the sense of your falling condition to humble you. I doe not meane by humilitie a morall familiarity or courtesie toward those of lower ranke, which yet is a gracefull condescency of Greatnesse: But I meane, a stooping to the reproofes of the Word of God, brought unto you by the Ministers thereof, who are but earthen vessels like your selves: Submit your cheek to reproofs, for your owne sins, and of your Families. Let not your iniquities take sanctuary in your greatnesse; Frowne not your Chaplaines into a mouth'd basenesse, so that they dare no more make a darke or oblique reflection upon your darling sins, then take a Beare by the tooth. If you will bleed out your ill blood, you must pull off your Velvet sleeve, and let the arme be bare to the point of the knife: Keep no State against God, though he speake thunder and lightning by the mouth of dust like your selves. A man never makes worse use of his greatnesse, then by it to cast a muzzle over the mouth of sound and searching reproofes. And it is a just judgment of God upon such men, that they should have Prophets, that will say to *Ahab, Goe up and prosper.*

Secondly, Quicknen you to activity in your places while you live, that you may serve your generation according to the will of God before you dye, and see corruption; otherwise, you are but blind lights in golden Candlesticks: You are in great debt, both to the Church and Common-wealth, they have trusted you with

with all they have, and your bond is good; but yet be not offended, if they call hard upon you to pay your debts, for you are mortall men, and we know not what Heires or Executors you may leave behind you. The Creditor is oftentimes broken in the Debtors death; Get death into your minds, and it will put life into your actions; what you found made of poore Bricke, leave in stately Marble, and be not like many, who while they are rising, appeare very active and stirring men; but when they are up, doe freeze into a benumbed slownesse, like Bels that strike thicke when they are rising, and afterwards when they are at full pitch, are set; put your selves on with this spurre, I must shortly dye: How should I live fruitfully? The night will come, how should I labour while it is day? I wish well to things that are good: but (*Bene cogitare est bene summare*) a good thinker is but a good dreamer; nothing more sads and duls the heart when one comes to dye, than his neglect of such opportunities which Gods providence, or his owne place have put into his hand of receiving & doing good. Nor is there a sharper corrosive, than the reflection upon those dayes and times that have passed over him, *Male, aliud, nihil, agentem*. The highest hills are the barrenest ground, and I would that saying did not so truly square to great Ones (that is) that the goodliest Trees, as Cedars, &c. doe either beare none, or the worst Fruit. Great parts and abilities without exercise and putting forth are but secret and unknowne Mines of Silver and Gold, which lye hid in an unfruitfull and unprofitable soyle. And therefore, you the great and Noble Worthies, in whose hands are the Publike Faith, the Publike Mercy, the Publike Justice, and the Publike Peace; be good, and (let your goodnes make you)

quicke dispensers of what you have in Stewardship, because the time is short, and the word *redderationem* may be given suddenly, look upon us as mortall men, who shall not live long to receive, and upon your selves, who shall not live long to give the fruits of your hands. And because the Occasion invires me, let me propound an object to your charitable justice, that is, the relief of those great sufferers who have bin great doers, I meane the first adventurers with this great Commander, when he first cut through the Alps. As for the great and doubtfull matters that are under your hand, I would not be thought so rash, as to wish you to precipitate: A Pilot among shelves and rocks may be too quick; A *Cunctator* sometime saved the Common-wealth; only thus I may pray, that when the Haven lyes faire before you, and is without barre, you may *fortiter occupare*, set in stiffly, lest new waves, raised by crosse winds, carry you backe into the Main againe.

3. Arme you against your fall that the day thereof may be to you (as the Passion-day of the Martyrs was called) the birth-day of Eternity. *Nequaquam mori moriemini*, was the inlet of our sin and misery, & keeps the doore open to sin still; The Epicure hath his Armour against death: senselesse consideration of it, as of a nothing, or a not being. The great Spirit hath his Armour too; A contempt of death out of principles of Valour and Honour; but neither of these Armours can keep the arrow from the quicke, There is a terrible clause in the Sentence of dying, *And after that the judgement*. Nor yet will I goe about to arme you with this meditation, that we shall have a shorter journey from death to life againe, than we had from not being, unto life, or that which is cited by Gerard out of Luther,

ther, that all the time that hath run, or shall run out from the beginning, to the end, shall seeme to *Adam* when he riseth againe, but *tangquam somnus unus horæ*, as the sleep of the body for one houre; But if you will breake the fall, which else will breake you, then yon Gods must become *Saints* (for all Gods are not Saints) the death of Saints is more precious then the death of Gods; Grace is speciall baile against death, there is no gall and vinegar in it to be drunk by them, for whom Christ hath already drunke it: *Death* (saith the Apostle) is yours, because contributory and subservient to your happines; That life which is hid with Christ in God, is out of the reach of death, our Saviour proves *Abraham* to be living, because God had long after his death, said, I am the God of *Abraham*. Those that are confederate with God in Covenant, must always live, that the Covenant may not be dissolved by the death of the one party. There is a way then to break the teeth of death, and to be immortall: Have God for your Gods; labour to have something in you that is immortall besides your very souls; lay up for your selves a treasure beyond the sea of death, that when this *membrana dignitatis* (as *Seneca* calls it) a thin skin of honour breaks, you may not be quite bankrupts; enrich your souls with the power of godlines, which is profitable to all things. The place of Princes, the magnificence and great works of great men; The faith and godlines of poore men doe make a rare composition. Do not instead of disarming death, arme it rather against you, by putting a sword into the hand of it. The more service that you may doe by the advantage of ground you stand upon, the heavier will your accounts be, if your greatnes be made a Stage and Theater for to act the parts of luxury, lasciviousnes, oppression upon. What

difference is there between such gods, and those in *Homer*, of whose drunkenesse and adulteries there is frequent mention; let me speake one word to you, young Noblemen, and Gentlemen, Learne you the way of godlinesse, that may free you from the loosenesse and vanitie incident to greatnesse; for when you have given *florem Diabolo*, the floure of your time to lusts of youth; your fall may come before you can so much as give *facem Deo*, the dregs thereof to God.

I conclude this point with that which one observes upon Gods seeing all the works that he had made, that they were *very good*, for then immediately (saith he) followed the Sabbath, or rest of God, which (though our salvation be not of workes) may signifie thus much to you, that when you shall come to a retrospect upon your wayes and works, and find them so empty of, and contrary unto God, there can be no expectation of a Sabbath or rest unto your soules; and therefore, *wash ye, make ye cleane, &c.* Isa. 1. 16, 17.

The second, *Know ye not*, is spoken to you, the lower shrubs. You are to know that your great men may fall in the very time of their usefulness and service for your good. In their losse, bewaile your sins: for though you feele not the stroke while the wound is fresh and green, yet afterwards you will find the want of such as are worthy instruments, when wee expect they should doe great things; God by taking them away, interrupts the cast. Put not therefore your trust in Princes, nor in the son of man, in whom there is no salvation; for his breath goeth forth, and in that very day his thoughts perish, *Pf* 146. 3, 4. even his projects and intentions for your good, dye in the wombe, and are abortive. If we leane hard upon the reed, it breaks the sooner, and wee are laid flat on the ground.

God will not let his people enjoy that long, which they prize too much; some worne shall smite that gourd, and it shall wither; and though many great men are not likely to be blasted by the confidence of the people, yet our sad experience teacheth us, that we smell too much to our sweetest flowers, and so wither them.

I Shall now come to the paralell Herse of that *Prince* Land great man fallen this day in *England*, of whom, though modestie it selfe may without blushing speak in a magnificent stile, yet have my thoughts waved me too and fro; it not being easie to be moderatour of the Arguments that are for speech, or silence? Not because the matter will surpasse the work-manship, and the copiousnesse of the subject shame, the penury of my expression; but because on the one hand it is argued, that Funerall Encomiastickes of the dead, are very often confections of poyson to the living; for many, whose lives speake nothing for them, will draw the example into consequence, and be thereby led into hope, that they may presse a hackny Funerall Sermon to carry them to Heaven when they dye; especially; if such for whom no file could be rough enough while they lived, be smooth-filed when they are dead: on the other hand it may be said, That though comon graves have no inscription, yet Marble Tombes are not without some Epitaph. Heroicall examples should not go with a comon passe, but with a Trompet. *David* afforded this Honorary to *Saul* and *Abner*, and (which is to be observed) he drew not any line in their pictures with a black coale, which yet he might have done, for both of them had too much shadow if he would have used it; but he dealt with them as the Painter did with *Antigone*, who had but one eye, he drew

drew his Picture, *imagine lusa* halfe-faced, and loberied the deformitie out of the beholders sight.

Neither is this all, which makes me stand in a slippery place, but the various senses and censures too, which are very likely to be found in this great multitude: Some that hated the sound of his Drums and Trumpets, will not patiently endure the *Ecchoes* sounding to their dis-affected eares. And some againe are indifferently content to heare some good words of his Epiraph, because it begins with *Hic jacet*, here he lyes; as *Caracalla* said to them that desired, that some honours might be spent upon his Brother *Geta*, now dead out of his way: *Sit diuus* (saith he) *modo non sit vivus*, honour him as you will, so as he doth not live. The most voyces will doubtlesse vote, that it is needlesse to set up a Candle to the Sunne, for his story is yet alive in all mens memories, and the stage where on he acted it, is yet warme. The truth is, I had rather leave him to the history, which I hope the honourable Houses have bespoken, and to that *Homer* that shall be the *prae* of this *Achilles*. But because his name would sometime have passed me clear through all Guards, and probably hath not as yet lost that vertue; and that this State and presence speakes him with more eloquence, then I, so that I can but run the hazard of being an imperfect interpreter by word, of that honour, which your selves doe speake by signes. And since death hath put him beyond pride, all beyond envy, and my selfe beyond flattery, what if wee make a short Index of his Story and audit his *d bentur* in the meantime, not drawing him in full proportion, but as *Ezekiel* pourtrayed the Citie of *Irusalem* upon a Tile, which wil indeed be more suitable to the posture we are in; for deepe sorrowes make no long orations, *Leues loquuntur cura, ingentes stupent.* Since

Since then it must be so, *jacta est alea*; I shall impose upon my self this law, not to build his Monument of common stones, nor trouble my self and you, to gather such flowers to cast upon his grave, as grow in common fields; nor descend or stoope to any thing which is beneath *Heroicall*.

His *Nobilitie* and his *Noblenesse*, though they might each of them adorne his Monument, yet the third, which is his *Excellency*, is the transcendent.

For his *Nobilitie*; He was sprung of an exceeding faire, an ancient Stem, which doth branch forth into the great and Noble Families of the Princes and great men of *England*, and he was the third of this Title which was inoculate into that Stem, by *Q. Elizabeth* of famous memory, *But Titles of Honour must dye as well as men*; and because this renowned streame carries it's name no further, I shall omit all matter of Heraldry, as not becomming me at this time and place.

His *Noblenesse* was of a high and honourable elevation; He was a man of fixed principles, and of a masculine resolution, of an inviting familiarity in a state-ly presence; too generous to be cruell, too great a Patriot to be Courtied; his compasse without trepidation or variation, had constantly stood right to that Pole; the good of his Country, which he kept in his eye, both when he wore the Gowne, and Sword: He was *fide Romana* & *Anti-Romana*, of Roman faithfulness, and of Anti-Roman faith: A Senatour that honoured his Robes. The teares of *England*, of his servants, of his tenants, do speake him in a better language then the most eloquent Marble is able: Though tenants teares be no commendation to a living landlord, yet are they credit to the dead.

The Character of his Excellency, may be that which *David* sometime gave to *Abner*, the great man in my Text; *Art not thou a valiant man, and who is like thee in all Israel?* When the time was come that *Isaac* Temple must be open'd here in England, by the Porter that onely hath the key of it, Necessitie, and those orphaned sisters (before spoken of) *Libertie* and *Propertie* were to chuse their Guardian, Champion and *Vindex*; you the Honourable Trustees, looked out for a *Dictator*, in whose hands you might deposite, thereby being, safety, freedom, lives, *Senatus populusque Romanus*, of the Parliament and people of England, and happily pitcht your eye and choyce upon this man, who was *stirpe & ingenio bellicosus*, One that had honour to give credit to the Cause he undertooke, reputation to vindicate his undertaking from contempt of enemies; Interest, whose Drum could presse an Army, dexteritie to manage the Sword, Counsell to direct, Valour to use it, & faithfulnessse to discharge it. And he was the man you then resolv'd to live and dye with. It was the greatest honour in the world, to be credited with the infinite *depositum* of the life and being of the Parliament of England. And at this time, when you had assigned this Theater to act his part upon, it was the highest honour to him, that he would undertake to Pilot a Ship so laden with so great a freight, through the tempestuous and angry Seas which then began to swell and be intractable, when this poor Kingdome, knew not for the most part, how to wear *Buffe* and *Steele*, untill taught by him; in whom the ancient Chivalry and Valour of England (which had left it's Monuments in France and other parts of the world, but of later times almost emasculate and grown obsolet) was concenter'd, and by transfiguration had

that which selfe up in him : He was the man that was to breake
 the yce, and set his first footing in the Red Sea ; a *Her-*
acles, but not in *bivio* ; a man resolved, when others
 hung in suspence ; fixt, when some starres of greatest
 magnitude were moved with trepidation, or errattick.
 That filled the breach, when many lay *post principa*, &
 behind the hedge. No Proclamation of Treason could
 cry him down, nor threatening Standard daunt him :
 That in that misty morning, when men knew not each
 the other, whether friend or foe, by his arising dis-
 pel'd the fogge, and by his very name, commanded
 thousands into your service. Such as were for Refor-
 mation, and groaned under pressures in Religion, he
 took by the hand, and they him : Such as were Patri-
 ots, and would stand up for common Liberties, he
 took by the hand, and they him, and so became the
 bond or knot of both, as the Axletree of the world
 upon which both the Poles doe move : And this must
 be his honour alone for ever ; for though *Ioshua* also
 doe admirably when he comes to it, yet it is *Moses* that
 first leads forth Israel by their Armies.

Thus he enter'd, and for his deportment upon the
 Stage, and the experience he gave of himselfe, who
 knowes not it ? Such was his *personall valour*, as if no-
 thing but Steele had gone to his composition. The in-
 stances are famous ; In that great battell at Edge-hill,
 where this Kingdome had her first *Crisis* upon a Sab-
 bath day, (our wars have now fulfilled above halfe a
 weeke of yeares) when he had lost a wing yet he flew a-
 bout, *Et nullo discrimine, notum, dux an miles erat* ; He
 shewed his Army there what a man they had adven-
 tured with, in their first Voyage ; No, I *præsequar*,
 Capitaine, but one whose Valour gave the word *sequi-*
mini me, with whose Steele sits no disparagement to

say, that) his for ever famous Chieftaines sharpened their edge, and so that hill was made a standing Troop, your enemies (Right Honourable) from that day begun to take you for a Parliament.

I must leave to the large Map of his Story, those many memorables & victories, which bear his name, for even great places doe not always find any room in a little Map, and shall instance him but in one other particular, that famous expedition to *Gloucester*, when we were at a very low water, and this Eagle had then also moulted his feathers, and having impeded them with renowned Londoners, did fight the greatest part of that long march thither, where the then Governor whom I may (borrowing *Cicero* his word) call him *Regni Stator*, the Stator of the Kingdome of England, (because he tooke the enemy his horse by the bridle in his full career, and stopt him, and being resolved to sell that City to them by the candle) was rescued before the candle dropt, by this noble Champion, who retreating from that Tropick, fought his way backe againe through hunger and hardship: and because this Retreat should not be like an empty field without some charge, He scattered that great Army near *Newbery*, and to you this renowned City, *reddidit Legiones*, restored your valiant Legions, and restored England to it selfe: An unparalleld Expedition.

His Faithfulness was like Touch or Marble without any streaming flaw, no Honours, Offices, or whatsoever beares the name of greatnesse could bribe it. The two Indies would have bin as dirt: He knew the Pole he must faile by, and steered not by a mercenary Compasse. He had espoused the Senate and Liberties of England, and was resolved, *aut liberare fidem, aut solvere animam*.

His ends, so far as one may learne the marke by the Archers eye, were not private interests, respects, or parties, to be served upon the ashes of publike ruins. Talk of gold to souldiers of fortune, He was *Themistocles*. A right line drawne from the Center you set him, would have cut the center of his aimes and ends. Had you falne upon such a Merchant as would have been eccentricke to you, and have cauponated the war to raise his private interest, or have put in the great fraught he was trusted with, and consigned the Cargazone, to some Royall Port, oh, what a Ferall Table of Proscriptions, (like that of *Syllae's*) might have bin set up amongst us; and your lives have bin bargain'd for, and sold as that Triumvirate did the lives of the Senatours of Rome.

His Counsell and wisedome was such as argued him to be a man that knew conduct; He had a fine finger to find out, and skilfull to untie or cut the knot, In foresight of danger his eyes were open; but when he came to execute his Councils, his eyes were shut against all impressions of feare and terrour.

His love and respect to the Souldiery, such as became a brave Christian. He would not Turkishly fill ditch-^{left line}es, or stop Canon with them. His hand of reliefe was not shut or short to rescued prisoners. He affourded honourable respect to naked and wounded valour. His countenance paid and arm'd his souldiers, when sometimes they wanted both: and no wonder if his Schoole bred such a gallant Infantry which had such a Master, and such an Uther.

In summe. This *Camillus* was a second *Romulus*. His Monument needs no inscription, for his Epitaph is written in the hearts of men. Nothing but *ESSEX*, the Great, the Valiant, the Faithfull, the Parliaments

Essex; the *Essex* of England, and the *Tutelar* thereof; who added to his Noble Coronet all the Militarie Crownes, saving that which is called Navall, or the Sea-Crowne, which is due to another most Noble Worthy, more faithfull than the Element he was then the Master of.

For his death, the Forlorne hope it sent out before it, was but sleightly, the Physicians thought himailable, but death lay in ambuscade in a full body, & suddenly surprized him with a dying sleep, and now we are erecting of his Monument, one of the seven wonders of the World was a Tombe. And if the Noble and Famous men who fought under his Banner, shall please to be set in for his supporters, it will be such a Squadron-Monument as will have no Brother in England, untill the time doe come (and I wish it may be long first) that the most renowned and excellent Champion that now governes the sword of England, must now lay his bones by him, and then there will be the *Alpha* and *Omega* of such a Story as shall render God *fearfull in prayes*, *doing wonders* by the first hand of him that led us through the untrodden pathis of the wilderneffe, and by the second hand of him that hath made Victory (which *Homer* calls *an epirrhme*, a Jack on both sides) to change its name; who if he shall have but one stone out of each City or strong Hold taken by his Armes, to make his Tombe, it will be such a Monument that every stone of it will speak a History, and some a Miracle: Or if that cannot be, it will be enough that he lay his head upon an immortal Turff taken out of Naseby field: God thought *Moses*, or rather made him the fittest man to begin, & lead Israel forth, and he honored *Ioshua* with the compleating of the worke, neither doth *Ioshua* eclipse the worth

worth of *Moses*, nor he the worth of *Ioshua*; and so craving pardon of my boldnesse with your patience, I have endeavoured to speak without reflections upon any, nor did I mean to tread on the foot or toe of any man, thereby to raise my speech the higher, as knowing that this Prince and great man needed not to pull downe the stones of any other mans Monument to build his, who had enow in his owne Quarry, as being (next the Honourable Parliament) *that first man* from whom we passe to our posterity the conveyancies of our liberty and safety. *Et nati natorum, & qui nascentur ab illis*. I have no more but this; He lived a good *Generall*, He dyed a *Generall good*; and therefore a lamentation to all Israel, and so I leave him in his Bed of Honour, and draw the Curtains, and put out the lights.

Only a word at parting, and first *my Lords* to you, we may know how great the Tree that's fallen, was, by the vacancy or void place it leaves behind it. We look upon you as them that will endeavour to prevent the *vacuum* by acting from that noble principle which moves to the universall and common good; the losse we have sustained is great, though he never had wore Buff but only Parliament Robes, and they say that when a limbe or part of a man is cut off, *anima retrahitur*, the soule is retracted. I wish the Philosophy may be verified in the retraction of his reality and faithfulness unto you; that so he may remaine among you in quintessence and vertue, being as it were divided among you, as they say of *Romulus*, that he was discerpt by the Senate, when he dyed, and every Senatour got a piece of him. Let nothing that was exemplary in him be put in his grave, that neither we nor our posterity may have cause to write upon his Statue, as they did upon that of *Brutus*, *utinam viveres*.

As for his Military worth; If any shall apply themselves

selves to copy it out, or some young Noble Spark shal please to goe to Schoole to his Monument, their lesse is, *Disce MILES militare, Galba est.* Here they shal be taught how to excell, *sic & armis*, How to have mettell in the Coat, as well as Colour; How to carry themselves as they may *legere exercitum, non emere*, win an Army and not presse, silence mutinies, or perswade the souldier with one accord *Quirites*, and in a word how to be an *Essex*, not a *Cesar*, who converted his Arms against the Senate, and therefore hath a blot in his Copy to this day.

I must conclude with you the most Honourable Senate of England; It would be too much presumption in me to thanke you for this Honour of your presence and sorrowes; Its a great thing to be made immortall by an immortall Parliament: All the Honour which belongs to your servants and instruments, redounds to you; what they get or receive is but handed by them to you the owners; should we write downe but fifty to them, when there is a hundred due, the losse would be yours. It was a stately deportment to entertaine the newes of this great Champion and Senatour his death, as the old Romans used to entertaine sad tydings, *mutatis vestibus*, and to honour your sorrow with an adjournment: This is the way to breed more *Essex's*: Its Honour that breeds a souldier: Take honour out of his eye, and you cut off the spurres from his heeles. My wishes are, first, that you may never have occasion to create any more then you have done by the name of Excellency: secondly, that if you must, there may be such men, with whom in safety you may lay up your lives, and thirdly, that you may have the happines to pitch upon them. *Amen.*

Errata.

P. 13. lult. for *cared* & *corrid*
 P. 16. l. 24. for *signed* *him*
 P. 17. for *Chenier* & *chieft*
 P. 30. l. 15. put *one* *now*
 P. 8. for *accord* & *word*

FINIS.

THE

Authours, Nature, and Danger

OF

HERESIE.

Laid open in a Sermon Preached before the Honourable House of Commons at *S. Margarets Westminster*, upon Wednesday the Tenth of *March*, 1646. being set apart as a solemn day of Publick Humiliation to seek Gods assistance for the suppressing and preventing of growth and spreading of *Errours, Heresies, and Blasphemies.*

By RICHARD VINES.


Ο' αἱρετικὸς, ὃ, ἀλλό τι παρὰ τὴν ἀλήθειαν αἰρούμενος ἔχεν. *Hesych.*

There must also be Heresies, 1 Cor. 11. 19.

ut fides habendo temptationem, haberet probationem. Tertull. de præscrip.

Printed by Order of the House of Commons.

LONDON,

Printed for *Abel Roper*, and are to be sold at his shop at the Sun over against *S. Dunstons Church* in *Fleet-street* 

Die Jovis, 11 Martij, 1646.

ORdered by the Commons assembled in Parliament, that Mr. *Rows* and Mr. *Gewen* do from this House give thanks unto Mr. *Vines* and Mr. *Hodges* for the great pains they took in their Sermons preached on the 10. *Martij*, 1646. at *Margarets Westminster*, before the House of Commons, being a day of Publique Humiliation for the growth of Errours, Heresies, &c. And they are to desire them to print their Sermons, wherein they are to have the like priviledge in printing of them, as others in the like kind usually have had.

H. Elsing, Cler. Parl. D. Com.

I appoint *Abel Roper* to print my Sermon.

RICHARD VINES.

TO THE
HONOURABLE
HOUSE OF
COMMONS
Assembled in Parliament.



He compass of the Subject entreated upon in this Sermon, was too large to be surveyed in a short time. The nature of Heresie lies under much obscurity and invidience. The Infidel who comes not in at all, and the Apostate who goes out at all are visible enough to the eye, but the Heretick, who like a cunning Bankrupt, break

with some stock in his hand, and holds some planks of truth when the ship is broken, is more hardly to be known. I have not spoken much about the punishment of an Heretick, but rather chose to shew you who he is, then what to do with him. There are good rules for the Church her proceeding against such men, which may also serve very fitly to the meridian of your jurisdiction; as namely, in peccatis evidenciam, in poenis edificationem: And again, nec cito in apertis, nec unquam in ambiguis, with many other, which lay on the other side of the hedge.

The Epistle Dedicatory.

ledge from my way, which was toward the investigation of the nature of Hereſie, wherein I hope that what I have offered ſhall be interpreted with candour, for it was not my meaning to ſpeak thunder and lightning, but to ſpeak to the enlightning of the minds of the Auditory, and not to the burning of Hereticks bodies: If any man please to compare my language with that ſtile wherein the holy Scripture ſpeaks of falſe Teachers, and their corrupting mens minds, I doubt not but that I ſhall be found not guilty of railing, whereof I have already been indicted in print, but I muſt make amends for a long Sermon with a ſhort Epiſtle; and therefore, in a word, be quick (Noble Gentlemen) in ſetting the intereſt of Chriſt in this Kingdome. God hath paid you well aforehand, if that do not ſet an edge upon you, yet be confident, that he hath ſomewhat behind remaining yet in his hand, which he will not part with, until he ſee your work for him in ſome forwardneſs, and the longer the yarn hangs in the Loom, the more it is ravelled; you have been told that you have nothing to do in the Reformation of the Church, give not the world occaſion to ſuſpect that you think ſo too, but go on with God, and proſper, and the Lord make your way plain before your face:

So prays your moſt humble
ſervant in Chriſt Jeſus,

RICHARD VINES.



A
S E R M O N
Preached before the Honourable
House of Commons at *Margarets Westmin.*
ster, on the tenth of *March*, 1646. being
a day of Publick Humiliation for the
growth of Errours, Heresies, &c.

2 P E T. 2. 1.

But there were false Prophets also among the people, even
as there shall be false Teachers among you, who privily
shall bring in damnable Heresies, even denying the
Lord that bought them, and bring upon themselves swift
destruction.

BY a Declaration set forth above thirty years
ago, King *James* (of Famous Memory) was
pleased to let the world know, not only
how ill he resented, and how much he detest-
ed the *Vorstian* and *Arminian* Doctrines,
then newly born, and in their swadling-
cloaths: but also how solicitously he interposed with the
States General of the United Provinces, against their admit-
tance of *Vorstius* into the place of Divinity Professor at *Lei-*
den,

His Majesties Declaration in
the cause of
conradus Vor-
stius, printed in
English, and
1612.

den, or into their Country; and that he might decline the envy of being *in aliena republica curiosus*, he bears himself upon that common rule *paries cum proximus ardet*, when a Neighbours house is on fire, it concerns all in the Neighbourhood to look about them, this vigilancy condemns our (I know not what to call it, I wish no worse might be said then) insensibleness and security. For what were those sparks at that time smoaking in a remote corner, in comparison of that fire which now flames forth at every corner of our house, blown up by that *ἀντορμία* or liberty of all Religions, which may be justly called the Golden Calf of these times, whereunto many are not unwilling to contribute their strength and policy, and whose birth-day they would not fear to call *Festum Jehova*, an acceptable day unto the Lord. Are not the errors which are rise amongst us, either by infecting persons of place and quality grown into that boldness? or by carrying away *Barnabas also* crept into that credit? or by spreading far and wide risen to that strength? that they do face, if not seem able to put into danger of routing, our common faith, publick worship, authorized Ministry, long and much expected and promised Reformation. This to the common Enemy is the *Cape* of good hope, the sound part are afraid least the Truth should come to beg for poor quarter, and be led Captive, following the Chariot of Triumphant Liberty; some think that Episcopacy in *his pontificalibus* may by this means be retrived, and recalled from Exile, to which it was sentenced by the Covenant: Many that are as distant in their Opinions as the two Poles, yet moving upon one Axletree, or tyed together by the tails of Common Interest, doubt not but by laying their stocks together, they shall be able to bid fair for a *Toleration*. And that we might not be left alone to wonder at our selves, our sympathizing Brethren abroad do wonder also, that we should be made the common Sewre to receive the garbage of other Churches, and that their stinking snuffs should be allowed candlesticks here in *England*.

In this sad posture of things, all mens eyes have been upon the Parliament, and every one saith, Is there no balm in

Gilead?

Gilead? Is there no Physician there? Why then is not the health of the Daughter of my people recovered? And the truth is, neither your diversion by sudden and difficult Emergents, nor wisdom in not disoblising any party, hath been able to satisfie the godly jealousies of many, until they espied this day break of hope given to them by your Declaration, in which you take notice of a double bond or obligation that lies upon you.

1. The first is the Bond of your Solemn Covenant: It will do very much good abroad, when men shall see that you feel the obligation of that Covenant which some do widen into such a latitude of sense, and consequently into such a looseness, that they may be easily said to keep that which hardly any man can break; This additional Fast is an additional Bond also, for it cannot be (without further peril to you) both a *fast* and a *loose* too.

2. The second is the Bond of Gods mercies, *miracles rather*, in bringing you clear out of the Fiery Furnace, and therefore less you cannot do than *Nebuchadnezzar*, who being convinced, and astonished by the miraculous deliverance of the three servants of the Lord, made a Decree that none should speak any error against the God of *Shadrach, Meshach, and Abednego*, because there is no other God that can deliver after this sort, Dan. 3. 29. I crave leave for this prefacing, it is only to bid this day welcome, because as it is the first that ever was in *England* upon this sad occasion, so it is a new and strong ingagement and demonstration of your zeal and resolution to endeavour, to drain these Fens which have so over-spread the face of Gods Church.

The Apostle in the latter end of the foregoing Chapter, recommends to Christians the holy Scriptures, as the fixed pole and unvarying compass by which they should steer their course. It seems he knew nothing of any such high form of Christians in the School of Christ which should (as I may say) be got above the Scriptures, or have learn'd beyond them. For he commends them who had obtained like precious Faith with himself, and others of highest rank, 2 *Per.* 1. 7. for giving heed to the word of Prophecy, *verse* 19. and

^a שלח In
Paraphr. Jose-
phi. שננה in-
cepti quid.

b ἐπίλυσις is
the unfolding
or clearing of
things dark
and doubtful,
Mar. 4. 34.
ἐπέλυε πάντω
Αἰς 19. 39.
ἐτίλυθησεται,

c σρεβλῶται
αἰκίζεσθαι βα-
σανίζεσθαι.
Heijch.
d σρεβλὸν γὰρ
τὸ σραβὸν λέ-
γομεν, Sybwing.

as appears by that expression; *ver. 20.* ὅτε πρῶτον γίνωσκοντες *knowing this first*, he would have it laid down as a principle, and set as a strong Fort against the battery of all false Teachers: *That no prophesie of Scripture is of any private sense or b interpretation*, because it came not by the will of man, but *holy men of God spake as they were carried by the Holy Ghost.* The setting of this principle, and the fastning of Christians, or as it were nailing them unto the Scriptures. The words of the holy Prophets and Apostles, is the scope at which the Apostle collimes in this Epistle, as himself declares, Chap. 3. *ver. 1, 2. and 17.* And that it might appear to them how necessary and seasonable it was to stir them up to adhere to the sure Word of God, and the true and genuine sense thereof, he foretells the coming in of false teachers and scoffers; *false teachers* that would overthrow the *truth of doctrine*, which is according to godliness, by bringing in damnable heresies, even denying the Lord that bought them, chap. 2. v. 1. *Scoffers* that would undermine and clude the *truth of Gods promises.* There shall come in the last daies scoffers, walking after their own lusts, and saying, where is the promise of his coming, *Chap. 3. ver. 3, 4.* and because the Scriptures themselves were not likely to escape the *c rack*, the Apostle gives a double character of such as would crooken it, or make it look *d asquint*, and they are the *unlearned and unstable*, and so concludes with caution to all Christians, that they should beware, lest they being carried away together by the seducement of wicked men, or (τῶν ἀθέσμων) lawless Libertines of opinion and practise, fall from their own stedfastness, *chap. 3. ver. 16, 17.*

In this Chapter the Apostle foretells the coming of false Teachers into the Gospel Churches, and describes their doctrines, their destruction, their manners.

The doctrines which they teach are damnable heresies, they deny the Lord that bought them.

Their destruction is exemplified and parallel'd in three terrible examples, the casting down of the *Angels that fell*, the destruction of the *old world*, the overthrow of *Sodom and Gomorrah.* It may make the ears of all Heresie-Masters and their

their followers to tingle, when they hear that the three great and famous Monuments of Gods sore wrath executed by his own immediate hand are brought in as examples of his vengeance against that wickedness, which above all other, pretends exemption and liberty from the stroke of men.

Their manners (in the description of which the greatest part of this Chapter is taken up) are drawn out in so foul colours, that every man may make the observation, That monstrous doctrines are accompanied with monstrous lusts.

In this verse you have the seeds-men, and they are false teachers; the seed they sow, namely, damnable heresies. The crop they shall reap, and that is swift destruction.

In the first part, which shews us the seeds-men, there are two points to be taken up.

1. That there shall be false teachers in the Gospel Churches, as there were false Prophets in the Church of old.

2. That these false teachers are they that bring in damnable heresies.

There shall be false teachers ἐν οὐμῖν amongst you, in the Churches of the Gospel, as there were false Prophets ἐν τῷ λαῷ among the people of God of old. It's seldome seen that false Prophets, or false Teachers, will own their own name: Go from one to one and ask, are you a false teacher? and there will not be found any; the confident false Prophet puts it upon the true Prophet, that he is the false. Which way went the Spirit of the Lord from me to speak to thee? 1 Kings 22. 24. which is the false Prophet we shall see anon; in the mean time thus far we are agreed, that there were such then, and that there shall be such amongst Christians under the Gospel, though they that are guilty are wiser than to make such a description of a false teacher, or of heresie, which may hit themselves; but rather will use their sleight to turn the Scripture, as one doth a right hand glove to fit the other hand.

False Prophets and false Teachers are parallel'd, both in their being in the Church, and in their character or description.

Doct. 1.

1. In

1. In their Being in the Church, for

1. As God then sent Prophets to teach his people, *Jer. 7.*
25. Since the day that your Fathers came forth out of the land
of Egypt unto this day, I have sent you all my servants the
Prophets, and there were then false Prophets also, saith my
 Text. So God hath set in his Church under the Gospel Teach-
 ers, *1 Cor. 12. 28.* and there shall be also false Teachers; then
 they wore a rough garment to deceive, and now they come
 in sheeps cloathing. The Apostle in this Text determines not
 the false Prophets then to a particular place or time, but
 saith they were among the people; nor doth he determine
 false Teachers now to any one place or time, but speaks inde-
 finitely; they shall be amongst you. There is no age of the
 Church free of them; only the last dayes are most likely to
 have most of these dregs; and whereas its said of all true
 Prophets, that they were sent, and of Pastors and Teachers,
 that God hath set them in, and Christ hath given them to his
 Church; there is no more said of these in the Text than
ἦσαν, ἔσονται, They were, and they shall be: they may
 easily find a Prophecie for their being in the Church, but will
 hardly find a Scripture-warrant or calling.

1 Zech. 13. 4.
Maith. 7. 15.

2. As the Church of old, notwithstanding those living O-
 racles of truth, the holy men of God, who spake as they were
 moved by the Holy Ghost, and the lively Oracles of holy
 Scripture committed to it, had false Prophets also, who
 spake their own dreams: so the Gospel Churches, even in
 the Apostles times, *1 John 4. 1.* and notwithstanding the
 fulness and perspicuity of Evangelical doctrine given by in-
 spiration of God, shall have false Teachers in them; who
 shall come up in Samuels Mantle, and putting the Scriptures
 to the rack, shall *ἐκβιδέσθαι πάντα πρὸς ἀλλήλοισιν* (as one
 saith of Philo) force things into allegories and concealed
 extractions, and make them like *Anaxagoras* his manner,
 drawing every thing out of any thing. For an heretical wit
 a strange Chymist. The truth is, the Resisters of the truth,
 and the seducers in the Old Testament, are but acted over a-
 gain in the Gospel Churches. Here also are the resistings of
Jannes and Jambres, by men of corrupt minds, reprobate con-
 cerning

turning the faith, 2 Tim. 3. 8. Here are the contradictions of Core, Jude verse 11. Here is the doctrine of Balaam, Rev. 2. 14. and here are the false Teachers answering to the false Prophets, but yet it is argued by some, that the Analogy between the Old and New Testament, doth not hold in regard of the punishment of false Prophets and Blasphemers, nor ought to be drawn into consequence now. I would they would rather study to avoid the same sins, then to evade the like punishments: for the greater liberty of Conscience under the Gospel, cannot extenuate the sin of Blasphemy, because this liberty is accompanied with greater light.

2. In their Character or description. The Greek, which hath great felicity of composition of words, calls him in one word a false Prophet, whom the Hebrew calls a Prophet, and leaves him by spurious characters or properties to be detected false or illegitimate.

A false Prophet, or a false Teacher, may be so denominated in a twofold respect.

1. As he teaches or vents lies and falshood, which is the most usual and common acceptation of the word.

Jer. 14. 14.

Esay 9. 15.

Ezek. 13. 2. &c.

2. As he teaches without a Commission or Calling.

1. In the first notion he is a false Prophet that teacheth lies, or delivers forth the visions and deceit of his own heart, which he covers over with *Thus saith the Lord*, Ezek. 13. 6. Jer. 28. 2. and so Fathers his false dreams upon God, and his chiefest aim and care is not to sting the people, but to feed his deluded followers with pleasing things, and rather to tickle than to prick them, saying to *Ahab*, *Go up and prosper*, 1 King. 22. 12. or *God hath broken the yoke of Babylon*, Jer. 28. 2. which was the advantage that *Ahabs* false Prophets had of *Micaiah*, and *Hananiah* had of *Jeremy*; and this observation the Scripture makes upon them, *Thy Prophets have not discovered thine iniquity, to turn away thy captivity*, Lam. 2. 14. and they think to cause my people to forget my name, Jer. 22. 27. Whence it is that they are applauded, and that all men speak well of them, Luke 6. 26. They are wiser then to mar their own markets by sharp reproofs, as a Cut-purse is afraid to touch the quick with his knife, lest he loose his prey.

The.

The character of false Teachers is answerable, they are (a) *lying masters*, speaking perverse things, to draw Disciples after them, *Acts 20. 30.* and speaking lyes in hypocrisie, which they palliate over with *It is written*, or the name of the spirit, and are therefore called *spirits of error*, *1 Tim. 4. 1.* as we are forbidden to *believe every spirit*, *1 John 4. 1.* that is every doctrine, though pretended to be from the Spirit, for men are cunning to lay down their bastards at an honest door, and to pin them upon the back of Scripture; being like to the false Prophets in this mis-fathering of their doctrines, as also in that other thing, which is the baiting of their hooks with sweet and pleasant baits, *παλαζιον*, they allure, as with a bait, through *the lusts of the flesh and wantonness*, *2 Pet. 2. 18.* and they promise liberty, *ver. 19.* which are taking things, that it is no wonder there are many that follow their pernicious wayes, *ver. 2.*

Jer. 14. 14.

Ezek. 13. 6.

b Molin Vates,
cap. 4.

Cyprian in Epistolis ad Antonianum.

Πseudoχριστοι
Πseudoπροφηται
Πseudoαποστολοι, *Πseudoδιδασκαλοι.*

2. In the second notion, he is a false Prophet who runs indeed, but is not sent; I have not sent these Prophets, *ye they ran*; *Jer. 23. 21.* They can say, *I have dreamed*, *I have dreamed*, *ver. 25.* but they have no mission, and such a one is to be counted a false Prophet. *b Sive vera pradicet sine falsa*, whether he preach true or false: The character of a false Teacher is answerable hereunto, he is one that is *αυτοκαληθης*, self-called, or fills his own hand; so that the question is not what he teaches, but by what warrant, as *Cyprian* said once to one that was inquisitive what doctrine *Novatian* did teach, We need not (saith he) be careful or curious to know *quid ille doceat cum foris doceat*; the like may justly be said of false Teachers. Its no asking what they teach, since they have no calling to teach: There are found in the New Testament (I had almost said in *England*) *false Christs*, *false Apostles*, *false Prophets*, *false Teachers*; all these ranks are counterfeited, as he is called a false Christ, a false Apostle, who pretends to be Christ, or an Apostle, and is not; so is he a false Teacher, who pretends to be a Teacher, and is not sent. Nor is it any wonder, that when once men do begin to look for a new Christ, or new Apostles, or new Prophets, they should in the next place fall to making of them, that so

their

their seeking may not seem frustrate: But because some are of opinion that preaching of the Word is not so much an act of office as of gifts, and that gifts and talents do carry with them Letters Patents of Commission to trade with them, I must crave leave to bestow a few words upon it, because it hath been generally received in the Church, that both matter and form, Mission and Vision, gifts and calling, must concur to the constitution of him who exercises a publike Ministry: For even our Lord Jesus Christ, in whom all fullness dwells, glorified not himself to be made an High-Priest, but was called of God, as was Aaron, *Heb. 5. 4. 5.* and the rule is there given, that no man takes *τὴν τιμὴν* an honour or office to himself, whatsoever be his parts or abilities; and the Apostle saith not how should they *κηρύττειν*, publicly preach the Word without gifts and abilities, but except they be sent, *Rom. 10. 15.* It must not be denied, that every member in the body hath *ἰδίαν πρεσβείαν* his proper office, *Rom. 12. 4. 5.* whereby it may contribute to the good and edification of the whole. The Word of God that dwells in any, ought to diffuse it self for the benefit of others, in their Families, Relations, and Conversations. The talent which God hath given to every one is to be put forth to use; the Samaritan woman may call out her Neighbours to Christ, and the shepherds may spread abroad what they have heard of him, though they be but shepherds, and neither Priests nor Levites, but every star in his own orb or sphere, (a) *diversa est ratio membri & instrumenti publici*, there is a difference between a private member of the Church, and a publick instrument. For all the Free-men of this City or Corporation are not Aldermen; and the edification of the body by Ministry, and by membership, are plainly distinguished, *Eph. 4. v. r. 11. and 16.* If every Phaeton that thinks himself able may drive the Chariot of the Sun, no wonder if the world be set on fire; I should not doubt to say, that as in some cases, *omnes homo miles*, against a sudden assaulter or invader, every man is a souldier; so as the case may be, *omnis Christianus Evangelista*, every Christian is an Evangelist, as *Edejus* and *Fruementius* publish the Gospel to the *Indies*, and the woman to the *Iberians*, as the

a Bellam. de
ecclesia milit.m.

te.

Socrates lib. 1.
chap. 15, 16.
Theodor. lib. 1.
chap. 23.

Mornay du
jeffis of the
church, ch. 11.

Ecclesiastical story reporteth, ; and it is said *Acts* 8.4. those that were disperied by the persecution against the Church at *Jerusalem*, went every where preaching the word, they disseminated the knowledge of Christ, to the ignorant *Ims* and *Hellenists*, *Acts* 11. 20. the circumstance defends the action, if it could be proved that these disperied Christians were private men; and that they preacht the word in *Jerusalem*, which was a constituted Church, before they were scattered thence, it would be something to the purpose. The Noble *Mornay* puts another case, that if the Centinels be in a dead sleep, any common souldier or man, may give the alarum to the City, as when the dogs do not bark, the geese do save the *capitol*, and yet it remains good, that there is an office in the hands, whereof Christ hath lodged the Stewardship of the mysteries of God, the Word and Sacraments, for Teaching and Baptizing are both put into the same hands: It is not a mans able parts which make him the Steward of any of your houses, but your committing the keys into his hand; nor abilities, but Commission, which makes an Ambassador: What if a *Gibeonite*, or any other man was able, and had the skill to dress a Sacrifice, and perform all the outward work thereabout, as well as any Priest, must he therefore take upon him to usurp the Priests office? I think none will say it, *No constituted Church, either under the Law or Gospel, can be denied to have had Officers appointed for the work of the Ministry, and dispensation of the holy things of God. As concerning the Church under the Law, who can doubt of it? and for the Churches under the Gospel, that they should be constituted and founded by Christ and the Apostles, who were sent, (for its said, John 20.21.) As my Father hath sent me, so send I you; and then that all sending should determine and cease, as if Christ had given Apostles, Prophets, Evangelists, but no Pastors and Teachers, can enter into no mans head, till sense and reason be first gone out of it; what else should be the meaning of those words, a Elders, Rulers, Bishops, Pastors, Governours, which are contradistinct to the Community of the Church. As the Elders and whole Church, Acts 15, Rulers and Saints, Heb. 13. ver. 24*

αρχιεπισκοποι,
ἐπίσκοποι
ποιμένες
ἡγούμενοι.

Angels

Angels and Churches, Rev. 1. 20. and the one sort are said to rule and govern, the other enjoyned to submit and obey them, Heb. 13. 17. for so doubtles Christ hath formed this house of his, as other houses are; this City as other Cities, this Body, or Commonwealth, as other Societies; that is, to consist of such as govern, and such as are governed, for otherwise it would be more like a Cyclops den, then an ordered family. If any shall say that *πρωτεύων* and *ἡγούμενος* do signifie nothing but one that carries the lanthorn of doctrine, or goes before others by good example; let him say also, that a Master, or a Father of a Family, doth *πρωτεύων τῷ ἴδιῳ οἴκῳ*, 1 Tim. 3. 4, 5. give but a good example to his house, as a very servant may do, or that Joseph was set *ἡγούμενον ἐπ' Αἴγυπτου*, Acts 7. 10. a good example to Egypt, and no more, the word *κηρύττειν*, to preach, is in the New Testament most usually, and for the most part, appropriated to preaching by office and authority; and when the Apostle saith, 1 Tim. 2. 12. I permit not a woman to teach, *οὐδὲ διδάσκειν* nor to exercise authority (as the word signifies) it is plainly signified, that to teach in the Church is an act of authority; those then to whom the Apostle commended the over-sight of the Church at his farewell, Acts 20. 28. to whom Peter wrote, and charged them with the Flock, 1 Pet. 5. 1. whom the golden Candlesticks had for their Angels, and upon whom that comfortable promise is entail'd, *I will be with you alwayes unto the end of the world*, Mat. 28. 20. are men in office, not indeed called unto Lordship and Dominion, but to a Ministry and Stewardship, which is to be regulated by that most excellent rule, and to that only end, *for your edification, and not for your destruction*, 2 Cor. 10. 8.

But this office is undermined and pulled down by piecemeil, stone by stone, as if a man should say this stone is not essential to the house, nor this nor that, and so pull all down at last. This is a stratagem of the Socinian art; It is said that imposition of hands in Ordination is but a ceremony, or formality, and in it self a cypher, and being so, why may it not be laid aside as well as that ceremony of laying the Bible on the head, which is spoken of in the a Council of Car-

Docere est actus potestatis.
Calvin in locum.

a Council. Carthagin 4. c. 2.

thage? concerning imposition of hands in the general, this I say, that it is not a thing to be slighted as an outward rite, incongruous to the spiritualness of the Gospel, for its one of those which the Apostle calls the doctrine of the beginning of Christ, and the foundation, *Heb. 6. 1, 2.* and for the particular place it hath in ordination, let it first be settled and agreed, that the Ministry being an office or calling, hath some way of entrance into it appointed by him that hath appointed the office, and that there is a separation of men thereunto, or manner of their constitution and ordination, that is, a potestative mission, as some express it; and then the *modus* is to be enquired into, as touching which it is argued, that Ordination by imposition of hands, as contradicting from the election of the people, is not essential to the manner of entrance. *Essential* is a great word. Baptisme and the Lords Supper are not essential to the being of a Christian, or to salvation, so as the privation of them should damn the soul, and yet are of excellent use and clear institution. It may suffice, that there is so much in the Word for Ordination, as that the way of the Word, in that case, is neither to be laid aside nor receded from, nor maimed. The Engine planted for battery and overthrow of Ordination, is the election of the people, that is the *id ipsum*, wherein the separation of a man to the Ministry doth consist; and yet we read of a separation unto God for the work of the Ministry, by fasting, prayer, and imposition of hands, without any election of people, *Acts 13. 1, 2.* I am of *b Spalat* his mind, that this was not a separation to an office which *Paul* and *Barnabas* before had not, but that it was a separation unto God (*ἀποσιντα μοι*) for the work of the Ministry, is clear enough; and what was that work, but the preaching of the Word, and the ordaining of Elders, *Acts 14. 23, 24, 25, 26.* If any man can shew throughout the New-Testament that any did impose hands for separation of men to the office or work of the Ministry, but only such as were in office themselves. *Apostles, Evangelists, Eldership*, and these *Teachers* and *Prophets* at *Antioch*; or that the election of the people is the *id ipsum* of separation, let it be done, or let us have less dictating, and less begging; for

*b Lib. de rep.
 eccl. 2. c. 2. par.
 12.*

by the way let me tell you, we live in the beggerliest age that ever was, I mean for *begging of the question*.

And if the meer election of the people be sufficient, what need was there that the Apostle should leave *Titus* in *Crete*; for this cause, that he might ordain Elders in every City, *Tit. 1.5.* For if it be said that *ὡς κατὰ νόμον*, that thou mightest ordaine, be no more then that thou mightest look on while the people did it; then why may not *Pharaoh* (of whom it is said *κατίσχυσε*, he constituted *Joseph* Governor over *Aegypt*) be said to look on only, while the people did it: and what need was there that *Paul* and *Barnabas* should be separated, and sent forth to ordain Elders in every Church, *Act. 4. 23.* If the Churches election had been the *idipsum* of ordination; and why are the characters and qualifications of Elders and Bishops given and described to *Timothy* and *Titus*, *1 Tim. 3. Tit. 1.* Not so much to the people, by which they should proceed in their elections, as to them who were appointed to ordain them, that they might not lay on hands suddenly, *1 Tim. 5. 22.* In which place laying on of hands (as *כֹּהֵן סִמְכָה* with the Hebrews) is put for ordination, and so is not election by the people any where found to be. As for cases and instances of a people cast up in some remote Island, or the like, may not they chuse a Minister, and he perform the office without Ordination? such cases may be formed to overthrow any common rule or law of Ministry or Magistracy either. Its said that an exception strengthens a rule, and overthrows it not, for then there could be no rule of any thing, because every rule hath some exception; set the *Heteroclitites* by themselves, and let the rule stand. If *David* eat the Shew-bread, or the Levites perform that office which belongs to the Priests, *2 Chron. 29. 34.* with *Levit. 1. 6.* in case of necessity; there is no more can be said, but *necessitas quod cogit, defendit*, that which necessity commands, it defends.

That the Holy Ghost was given by the imposition of the Apostles hands (I say the Apostles) *Act. 8. 18.* is true, but no argument against laying on of hands by the Eldership in ordination, for there were divers reasons and occasions of laying

a Exceptio firmat regulam in non excep is.

a *Fagus* in
Chald. paraph.
in locum.

b See Rom. 1. 5
& 15. 15, 16.
Gal. 2. 9. Gro-
tius, Beza, Dien.
ἐν δὲ δυνάμει.

c *Diatrib.* p. 6.
e page 30.
d παλαιὴ ἡ ψή-
φος χειροτο-
νία ἀνόμαστο.
Zonar. in C. vi. 1.

e χειροτονεῖν
καθίσταν ὑψη-
λῶς. Hesych.
f So also in Scri-
pture, A. R. 1. 26

ing on of hands besides in Ordination; and other hands were laid on in Ordination, than could give the Holy Ghost. The Levites had imposition of hands (a) *tanquam* in *sacrificium*, Numb. 8. 10, 11. as upon a sacrifice) dedicating them to God and his service: and so in the New Testament, it was used for separation of men to the work or office of the Ministry; but there is no miracle wrought, nor is the Holy Ghost given, nor any inward grace. The word χάρις *grace*, seems somewhere to be put for *office*, as Rom. 1. 5. b *Grace and Apo- stleship*, that is, the grace of Apostleship; and in this sense (as Beza saith) if that χάρισμα or *grace* be taken, 1 Tim. 4. 14. then may it be said to be given with imposition of the hands of the Presbytery. As for election by the people, which is by some cryed up as the *all in all* in this point, though I have nothing to say against the lawfulness of it, where its duty conditioned: yet if any shall plead the necessity of it as es- sential to the calling of a Minister, I should not stick to say, that there is clearer evidence in Scripture for Ordination of Ministers by imposition of hands, then for election by the peo- ple. That word χειροτονήσαυτες, Acts 14. 23. out of which it is explicate, after a man hath made the best of it, will leave him to beg the question, for there appears in it no act of the Church at all, but whatsoever it signifies, it refers wholly to Paul and Barnabas, who did χειροτονεῖν αὐτοῖς, or- dain Elders for the Disciples; and therefore without endan- gering not only the sense, but the grammar of the Scripture, can no more refer to the people, then c he that affirms that he may, can prove Luke to be an Apostle (as he styles him.) I deny not that *Cheirotonia*, in the d original and first rise of the word, signifies, a giving vote, or suffrage, by stretching forth the hand, or an election manifested by that sign, but the use of words, not the Etymology must rule their interpretation; and it is past all question, that the Greek Heathen Authors do use this word χειροτονεῖν general- ly, to e constitute, appoint, ordain, as is observed by Hesychius, as they do also f ψηφισθαι, to reckon, or give sen- tence, though there be no use of counters or little stones: and κληθεῖσθαι to be chosen to a place, or to obtain a possession, though

though there be no use of any *Lot* therein, accordingly to which a man may be said, *pedibus ire in sententiam*, though he have no feet to go upon : but because we could not rest in generals, let us examine what was the act of *Paul* and *Barnabas* in this place : for it is plain that they put forth some particular act, when its said, *they ordained for them*, or unto their *Elders*, did they *ordain by imposition of hands* ? as the word *χειροτονια* signifies in the Greek Fathers and Councils, who may be thought to understand the language. It is not unlikely that those very men that had been sent forth upon this expedition by imposition of hands, fasting and prayer, should in the like manner ordain *Elders*, for so the very text in hand couples together, ordaining of *Elders* in every Church, and praying with fastings ; or did they *elect Elders for them* ? as *h Grotius* seems to interpret it ; but those that contend for that sense of the word, to signify *election*, will not easily dissent the interpretation ; and the truth is, they that argue the peoples election of Ministers, from the election of the seven, *Acts 6.* which the Apostles permitted to the people there, cannot easily grant that *Paul* and *Barnabas* did assume it to themselves here, because it gives away the question ; namely, election by the people : or did *Paul* and *Barnabas* *join with the Disciples in election* ? If it had been said *οὐ χειροτονήσαντες αυτοὺς*, it had been something to the purpose ; but it is not said they *chose with them*, but they *ordained for them Elders* in every Church : and for that which *Grotius* saith, *Credibile est, &c.* Its to be thought, that the consent of the people went along also ; the reason that he gives, namely because in a lesser matter their consent was sometime taken in, quite overthrows that which is contended for *ex vi verbi* out of the word *χειροτονια*, used in the text ; and we know that where the Apostles, *Elders*, and Brethren concurred in an act they are all named, *Acts 15. 23.* which as here it is not said, so it cannot hence be proved ; or in the last place, if it be said that the word translated *ordain*, signifies an ordination upon a previous or antecedent election of the people, then its clear, that Election doth not thrust out Ordination, nor the act of the people juggle out the:

Ephes. 1. 11.

h Grotius in locum.

the act of *Paul* and *Barnabas*, and so that *Engine* works not by this Text, which is so much clearer for ordination than election; as the act of *Paul* and *Barnabas* is more express than that couchant act of the people, which is pretended to lie hid in the same word; which if it be taken in one simple sense, signifying either generally to constitute or ordain, and so relate to the act of *Paul* and *Barnabas*, without thrusting into the notion of the word, either imposition of hands (which may be made good elsewhere in Scripture, to have been used in ordination, or election by the people, which cannot be made good elsewhere) or signifying election by suffrage; and so relate both to *Paul* and *Barnabas*, and the people, as if they all concurr'd in election or vote, and that was all they did: both these significations the word will bear, though not the Text; but if it carry Twins in the belly of it, and import two divers acts different in kind, and so relate to some act of *Paul* and *Barnabas*, differing from the act or suffrage of the people, then must that signification be proved by good examples, lest it be found never to have been so used before *Luke* used it so. But I hold my hand from further prosecution of this Scripture, and offer to you one observation more, tending to clear the point in hands; and that is out of *Acts* 6. where it is clear, that there was an election of the *seven*; and as clear, that the constitution or ordination of them, was reserved unto the Apostles, *verse* 6. *Look ye out seven men whom we may appoint, or constitute over this business*; the people elected, the Apostles ordained, *verse* 3. and 5. But the election is not called the constitution or ordination, for that the Apostles are said to do; and how did they do it? *verse* 6. when they had prayed *they laid their hands on them*: ordination by imposition of hands was the constitutive act. The peoples *ἔψησαν* *ver.* 6. and the Apostle *καταστήσαμεν* *ver.* 3. are not all one; that poor Criticisme would never have been born, if the *f* author of it had but set the words together, *ἔψησαν ἐνώπιον των ἀποστόλων*, the people set, or presented the elected before the Apostles, they did not ordain them before the Apostles, but presented them to be constituted and ordained by them over that busi-

f *Diavib.* p. 10.

ne/s

finest unto which they were chosen, *verse 3.* There is not a more usual word in the *a Greek Tongue*, to signify the making of a Governour, or setting one into an office or prefecture than this word *καθίσαι*, which is also used for the constitution of Elders and Church Officers in the New Testament, which we call *Ordination*.

If you please to consult the practise of Antiquity, in the point of Election of Bishops, *ab ordine & plebe* (as they use to say) by the Church Officers and Community; you shall find 1. That Election was never set so high, as to give check to Ordination, nor accounted that wherein the Mission or sending did consist: but as a preparative to Ordination, by way of good testimony of the person to be ordained. 2. When you have searcht all Records, (as *b* they are laid together by a very learned hand) the result and sum will be this, that Election had the force only of a nomination, presentation, postulation, or consent; so as a Minister could not be obtruded *inviolata ecclesie* upon a Church whether it would or no, if they were able to put in a just exception against him; for which end the person to be ordained, was first to be proclaimed, or (as I may say) asked in the *c Church*; for the very reason of *Cyprians d* speech, that the people principally have power to *chuse the worthy*, or *refuse the unworthy*, is rendred in the same Epistle, that they do fully know the *life and conversation* of every man; and therefore it is *e* injudiciously spoken, that *Ordination* necessarily follows Election: for an irrational or meer arbitrary dissent, when no just exception could be put in bar against a man, could no more hinder a mans Ordination, then such a peevishness now a-days, can hinder the marriage of one whose name is published in the Congregation. *Ab ordinatōribus plēbs docenda non sequenda*, saith *Calestinus*.

The close of this point might well have been an Apology for speaking so much of it in this place, had not the Text led me to say something, and the necessity of the times, together with the present occasion constrained me to this prolixity. For the office of the Ministry, and the power thereunto

a Arist. politic. possim. 8. 7. 10. 27. 35. Mat. 24. 47. & 25. 41. Luk. 12. 12. Act. 6. 3. Tit. 1. 5
usually with the preposition *ἐν*, signifying the place, or the subject matter of their office and government
b Spalato de rep. eccle. lib. 3. cap. 3.
c *ὁ ἐκ τῆς ἐκκλησίας*
d *ἐκ τῆς ἐκκλησίας*
e *ἐκ τῆς ἐκκλησίας*
Chalced. Can. 6.
d Cyprian Ep. 68 Edit. Pam.
e Diatrib. cap. 11

to belonging, are very much undervalued, and laid very low by many; who differing among themselves in principles, do as in a common interest, joyn together to cry down and degrade them, in order to a *two-fold liberty*: The one is the *liberty of prophesying* or preaching, as any man is able to set up the trade; in opposition to which, they conceive the Ministers do stand for their own livings and power sake. The other is the *liberty of their lusts*, and ways of looseness; and these are such upon whom the fear of the Ministry is fallen, whose spirit cannot bear too free reproof, nor their courses a too close observation. And hence it is, that some of them having learning, do set their wits on work to rout this office and the power thereof, by basting the evidences of the Word, and endeavouring to dispute the Scripture out of doors, which though God hath not pleased to deliver *Systematically*, in a way of absolute precept or demonstrative clearness in every particular, yet ought to be regarded in the hints and consequences, and implications, which afford foot-hold to a good conscience, and not to be out-wrangled for our ends and lusts sake, as being the beck of that great God who is able to becken us all into nothing; others that calculate by the *Ephemerides* of policy, do discover or imagine future inconveniences which may arise from the indiscretion, passion, weakness of the Ministers, and if they will but go on to play that Cannon a little further, they shall find it will batter and overthrow all Magistracy, or any Government that is managed by men, others, whose tongues are sharper then their arguments, fall foul upon the Ministry, and pour treble contempt upon it, in lieu of double honour: Never was Ministry more blessed and witnessed unto from heaven, by the success and fruitfulness of it, in bringing in and bringing up a people unto God (though some of their chickens are caught and carried away by Kites, or have forsaken them, as Ducks forsake the Hen that hatched them) never more contemned. That which the *f Donat.* objected sometime to *Aussin*, is now rise again; *in quis est? Filius es Cecilian,* *an non?* who ordained you? you are the brat of *Cecilian*, are you

you not ? (whom they pretended to be a *Traditor*, or to have given up the holy Scripture to the fire) so they say to the Ministers, whose sons are you ? Is not your pedigree, by lineal descent, from *Antichrist* ? Is not he the top of your kin ? He that hath but half an eye may see the reason why the Wolves would have the Sheep to quit their dogs. The Ministry, if encouraged and supported to do their duty, will be (next under the Parliament, who, we hope, will do theirs) the greatest bulwark or bank against the inundation of error, heresie, and blasphemy, whose encrease is the occasion of this humiliation ; It is the lot of the Ministers of the Reformed Churches, to be grownd between two Mill-stones, in the first Reformation, the Popish Champions fell pell-mell upon the calling of the *a* Ministers of the Reformed Churches, pretending it to be null, *ac proinde nulla ecclesia*, and consequently (saith *b* Gregory de Valentia) (the Churches no Churches) because they were not ordained by Bishops. The same conclusion is now undertaken ; *That the present Ministers in this Church are not lawful Ministers*, upon a medium quite contrary ; that is, because they were ordained by Bishops : Nor are those who are ordained by Presbyters, in much better account with the Objectors, for they are in the same line of pedigree, being but once more removed from the stock, Great-grand-children to the Pope. The evils of the Papists have been long ago laid to sleep by the answers of *c* learned men, who have distinguished between the corruptions in the persons ordaining, or in the *fieri* of Ordination, and the substance and validity of Ordination *in facto esse*, and the very same answers which were made for the first Reformers and the Ministers ordained by them, are of as full force for the Ministers now in being with us, and the Ministers ordained by them ; nor can our Ministry fall by this argument now used against us, without the fall of all Ministry in the Churches of Christ in all times and places where Bishops had a hand in Ordination ; and if the Scripture doe settle the power of ordination in a *Presbytery*, or in the Elders of the Church, it can never be made good that

a Non missi aut vocati non consecrati. Brilow motiu.
b Non ab Episcopis ordinari ac proinde nulla Ecclesia. Greg. de Valentia.
Tom. 4. disput. 9. quest. 3. punct. 2. in fine.

c Morn. ty of the Church, cha. 11
Sodeel da legitim. vocat. Minister. reform. eccle. Maso de Ministr. Anglicano.

a Bishops hand (who is also a Presbyter) being joyned with others, can annull the Ordination; as neither is Baptisme a nullity, because administered by a Bishop, and haply with some corrupt ceremony used in the administration thereof.

I proceed to the second point, which I will touch but briefly, and reserve the use of both, and of that which follows, until the close of all.

Doff. 2.
Tertull. de
prescript.

These false Teachers are they that bring in damnable heresies, *Stuprant veritatem adulterio heretico*. They deflowre the truth by heretical adultery; not only those that teach without Commission, but such as have a calling to teach, do by doctrines of error bring in damnable heresies, as is said *Acts 20.30. Also of your own selves, shall men arise, speaking perverse things, to draw Disciples after them.* They called Paul (because he was a zealous Teacher of the Gospel) a ring-leader of the sect of the Nazarens, *Acts 24.5. ηγετωσαν* signifies one that is the first man of the rank, it is a military word, and I wish that our military men had not transfused error into the several parts of our body. If it be said that many of those who are charged with teaching of errors or heresie, are holy men, I answer, that a holy man cannot easily be a Heretick; nor are all the errors of holy men to be called heresie, though they may be Hay and Stubble upon the Foundation: But it hath been observed of old, that some heresiarchs, or heads of heresie, have been well reputed for strictness and unblameableness of life. We

a Pelagii nomen
non sine laude
a'liqua ponit quia
vita ejus a mul-
tis predicabatur.
Retract. lib. 2.
cap. 33.

b Ex personis fr-
dem? an ex fide
pe sonis? Ter-
tull. ascrip.

learn out of *Austin*, that a *Pelagius* had a very good testimony, and Scripture tells us, they come in sheeps cloathing, and speak lies in hypocrisie: Lies would not take, if they were not commended by the holiness of the person, and guiled over as a rotten Nutmeg with gold. There is a μετασχηματισμός, or transformation of Satan into an Angel of light; of false Apostles, into the Apostles of Christ; of Satans Ministers into the Ministers of righteousness, 2 Cor. 11. 13, 14, 15. and therefore we must not measure or judge of Faith by the person, but of the person by the Faith. Truth may

may be as a Jewel in a dunghill, and error carried (as Hanniball carried his poyson) in a gold-ring; that horse of superstition and idolatry, upon the back of which the Devil hath in former times made war against the Church, is slain under him, and now he is mounted upon a fresh horse of another colour, called, *Liberty of Opinion*, falsely called *Liberty of Conscience*; *Let's not be ignorant of his devices.*

I pass on to the second part of the text: *The seed which these false teachers do sow*, and the text saith, *They shall privily bring in damnable heresies, even denying the Lord that bought them*; in which words we take up these three things.

1. That heresies are damnable.
2. That damnable heresies are brought in privily.
3. That those which bring them in, do even deny the Lord that bought them.

I shall first open these in few words, and then come to the investigation or searching out what heresie is, which is here by the Apostle called damnable.

1. First you see that heresies are said to be damnable, or destructive. *Heresies of destruction*, as its said, *Psa. 56.* אִישׁ בְּדָמָוֹ a man of bloods, that is a bloody man: but why should heresies be emphatically called *heresies of destruction*? for is not all sin of damnable guilt? and is not death the wages of sin, as sin? Its true; and yet as Judas that was an Apostle, and an eminent Disciple of Christ, and betrayed and sold him for money, is called, *John 17. 12.* υἱὸς τῆς ἀπωλείας, the son of destruction; and as the Antichrist is also called, *2 Thes. 2. 3.* the man of sin, the son of destruction; because under Christs name and colours he fights against him, and serves his own lusts upon the profession of his name, and so shall fall under more eminent and remarkable destruction. So Hereticks, who professing Christianity, and the name of Christ, do deny him, or adulterate his truth for their own ends and lusts, shall come under more heavy and sore damnation, which is aggravated by that expression, *Swift destruction*, which shall fall upon their heads violently and unexpectedly: *For their judgement lingereth not, and their damnation slumbreth*

slumbreth not, verse 3. And that it may appear that God had an eye of wrath and vengeance upon this kind of men long ago, its said by our Apostle here, *verse 3.* their judgement now of a long time lingreth not; and by *Jude, verse 4.* that they were of old ordained to this condemnation or judgement; which new and unusual expressions, or aggravations of the destruction of this kind of men, do give sufficient reason why heresies are called heresies of destruction: Whether the word damnable be restrictive to some heresies; as implying, that there are some that are not damnable; or whether it be descriptive, as describing what heresies are *c* (in suo genere) in general, must be answered and resolved by the definition or description of heresie, *what it is*; and if we either look at that description of it, which is implied in this Text, to be a denying of the Lord the Redeemer, or which is given of it in any place, in the Apostolical Epistles, we shall find, that in the Scripture acceptance and description of heresie, all heresie is damnable, not that every Heretick is certainly and peremptorily damned; for then I see no more reason for admonishing an heretick, then for praying for one that hath sinned a sin unto death; even Judas called the son of perdition, had he had (as some of the Ancients say) Peters repentance, might have found forgiveness as he did: But there is this mark set upon heresie, that we may all hear and fear, and do no such thing.

2. Damnable heresies are brought in privily, words of this decomposition, as *παρησάσει* do signifie *insinuation*; these tares are sown while men sleep, in a clancular or subtil way, whereof men are not aware, as its said, *Gal. 2. 4.* False Brethren *d at unawares*, privily crept in; and *Jude 4.* *c* Certain men are crept in privily, meaning Heresie-masters, or false Teachers. Heresie is modest at first, and insinuates as the Serpent into Eve, by subtil fetches and queries; *yea, hath God said, Gen. 3. 1.* or by sweet promises and inducements, *Ye shall not surely die, ye shall be as Gods, your eyes shall be opened, verse 4. 5.* So its said, *verse 3.* they shall make merchandize of you, *πλαστοῖς λόγοις*, with fine forms of speech,

c Gerard, in locum.

d παρησάσει
ἀδελφοί πα-
ρεισῆλθον, *Gal.*
2. 4.
e παρεισίδου-
σαν, *Jude 4.*

speech, words composed for the nonce. The Apostle observes that there is a subtilty, or as you might say, a mystery in this Trade of corrupting mens minds from the simplicity that is in Christ, 2 Cor. 11. 2. Eph. 4. 14. And sometimes they work by the Wife (as the Serpent did) to give her Husband the apple; they draw men as Juglers do a piece of money, with a fine invisible hair, and never bring forth the *portenta* of their opinions, until their *figmenta* have made the way; they mix their dross among good silver, and lap up error in the pap of truth, that some parts of the Monster may have their true shape.

3. These that bring in these damnable heresies, do even deny the Lord that bought them; and here I might take in hand two sorts of opinions: The first is that of the *Socinians*, who deny that Christ by a proper satisfaction made to the Justice of God, did buy or purchase us. To these the finger of the Text seems directly to point, for they not only deny the Lord Christs Theanthropy, but his Redemption, by way of purchase. The other is that of *f* some that hence infer an Universal Redemption, because that these that bring upon themselves swift destruction, are said to be *bought by Christ*: Of both which points I can say a little without speaking much; and therefore shall hold me to my subject in hand: We may partly perceive by this expression what damnable heresies are; for its said, that they who bring them in, do even deny the Lord that bought them: If they deny Christ the Sovereign Lord *g* (*δυσωτήν*) by everting his Person, or Natures. If they deny his Redemption, and so evert his Office (whether his Lordship or his Redemption be denied) the heresie is damnable, and the word *denying* seems to me to imply, that the proper nature of heresie is to be *h* *ever* *five* and overthrowing: It consists not properly in additions to the word, saving so far as those additions are *h* *Spilato, ostensis errorum Sma-* overthrowing the pillars and foundations of truth, that is, *refut.* *cap. 1.* Christ the Lord that bought us, or the like to it: for if hay and stubble be built on this foundation, 1 Cor. 3. 12. because they do not overthrow it, or shake and shiver it, therefore though

f *Lutherani. cap. 6*

g See Jude, v. 4

h *Spilato, ostensis errorum Sma-*
refut. *cap. 1.*

i *Aliquid vult
Deum in prae-
August.*

weems Treatise
of the four de-
generate sons.
page 180.

though they be errors, yet they are not heresie. *Non omnis error est haeresis* (saith i *Austin*) every error is not here-
sie; and therefore some distinguish of doctrines or errors
thus: Some are *prater*, some are *circa*, some are *contra fun-
damentum*, that is (as *Austin* saith) some touch not, some
shake, and some raze the foundation. The weight and va-
lour of doctrine, must be reckoned by their proximity or
neeriness to the fundamentals; for it is in the *consanguinity*
of doctrine (as *Tertullian* calls it) as it is in kindred; the
neeriness of kindred is to be measured by neeriness to the
stock.

This denial of the Lord that bought them, may be either
expressly *conceptis verbis*, and so with a little more height
of expression, may amount to blasphemie; but haply these
in the Text, who used *composed words*, were not so black-
mouth'd, or this denial may be *interpretative*, and by con-
sequence; and the consequence is either from their do-
ctrines, or a consequence of fact also, from their course or
conversation.

The consequence from their doctrines (if it overthrow
the Faith) must not be drawn out into a long chain, and far
fetcht, least by that means every error be made heresie;
but the consequence must be neer and close, so that you may
be able to say, this or that doctrine, or opinion, at the next
remove, or at a very neer distance, denies the only Sovereign
God, and our Lord Jesus Christ, *Jude 4*. The battery may
strike off a tile, or make a hole in the wall, but except it be
neer, will not overthrow the foundation; for as from eve-
ry branch of a great tree, one may go or move to the root,
yet the cutting off of any twig or branch, is not a cutting
down or rooting up the tree; so though all branches of
truth have continuity with the fundamentals or principles,
yet the denial of every truth is not a razing or overthrow of
them; I instance in the great principle, *Christ Jesus is the
Lord that hath bought us*; not because there are not other,
which being denied, Faith is overthrown, but because it is
the instance in my Text, and in *Jude 4*. and also because
principles

principles lie so close together, and are so concentrate, that an error which routs one, routs another by immediate consequence: I will give one instance or two; Suppose the Resurrection future be denied, this overthrows the Faith, *1 Tim. 2. 18.* and see how the consequence immediately shatters all principles, *1 Cor. 15. 13.* *If there be no Resurrection of the dead, then is Christ not risen, then is our preaching vain, then is faith vain, then believers are yet in their sins, then the dead in Christ are perisht, verse 14. 15, 16, 17, 18.* Or suppose the Law be brought into equipage with Christ for Justification; mark the consequence: If so (saith the Apostle) then Christ shall profit you nothing, *Gal. 3. 2.* Christ is become of none effect unto you, *verse 4.* *Ye are fallen from grace,* and I make no doubt to say, that those of the *Galatians*, who for their carnal ends, *Chap. 6. 12, 13.* did break the continuuity and communion of the Church, by giving themselves up to this opinion, were Hereticks, not while it was an opinion in debate or controversie, but when it grew into a ripe impostume in such as adhered to it: and do but observe in both the instances given, by how immediate consequence the denial of the Resurrection, or the contemperament of the Law with Christ, do overthrow the Fundamental of Fundamentals, *Christ Jesus*, in respect of his Redemption or office.

For that which I call consequence of fact, from the course or conversation of Hereticks, I observe, that both the Apostle in this Chapter, and *Jude* in his Epistle, who follows the same thred in his description of them, do characterize them by the lusts and fleshy courses wherein they live. *Jude* speaks of false teachers, as is evident by that he exhorts Christians to contend for the faith: because certain men were crept in privily, or unawares, *verse 3, 4.* He exemplifies the destruction of these by the same examples of the *Angels that fell.* and of *Sodom and Gomorrha*: He draws out their picture in the like foul colours; and in the fourth verse calls them *ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

E

And

a *Twynonem*
summa de Eccl.
lib. 4. part. 2.
cap. 1.
Morton in
1 Cor. 11. 18.

b *Iren. lib. 1.*
cap. 20.
Clem. Alex. lib. 7
Strom.
c Epiphan. heres.
26.
Beza in Revel.
2. 15.
Quirós in Ju-
dam.

d *Iustinian in*
2 Pet. 2.

e *Martinus lex-*
icon.

And though lusts of the flesh, as adultery, and the like, can not be called heresie; *a* yet if a man professing Christ shall chuse such an *opinion* or *doctrine*, as doth patronize and maintain those lusts, and so walks in a course of sin under the protection of such an opinion or tenet, as is contrary both to faith and holiness, that comes up to the Scripture-description of heresie: for so these false teachers that bring in damnable heresies, are said *to allure through lusts of the flesh, and much wantonness*, ver. 18. and to promise liberty; as likewise those that are intangled in their *error*, do *turn from* the holy Commandment, and turn to their former vomit and wallowing in the mire, *verse 20, 21, 22.* and so the *ship-wrack of faith*, and the putting away of *good conscience*, *1 Tim. 1. 19.* so both together; and therefore the *Nicolaïtans*, whose doctrine was hateful to Christ, *Rev. 2. 15.* and whose lusts and filthiness maintained by their pernicious doctrine *b* were monstrous, can be accounted no other then damnable Hereticks (and we may judge the like of others of the same stamp) being the very persons (as is *c* conceived by good Authors) whom both *Peter* and *Jude* describe, as turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, *Jude 4.*

So much for the opening of the three points, which you may, if you please, bind up together into one, *That false teachers shall privily bring in damnable heresies, even denying the Lord that bought them.*

Now we come to search out what Heresie is.

The word *Heresie* is of Greek original, and is often translated *Seet*, not *a* *secando* from cutting, but *a* *sectando* from following, as being a way which men chuse to follow, as is said, *Thé way which they call heresie, Acts 24. 14* *A way* of worship or doctrine, for so he saith, so do *I worship* the God of my Fathers, *believing, &c.* It appears to be an act of the will electively pitching upon such a way; for the word it self signifies *Election*, coming not from *e* *aisiv*, to expunge, or lay wast, (though that be proper enough) but from *aisiv*, to chuse or adhere unto; and therefore the *Septuagint*,

gint, *Levit. 22.18. 21.* translate כרבה free-will offering by *Drusius de 3.*
aposis, election or free-willedness. The Rabbins call an Heretick *sectis Jude, lib.*
 פק which in *Scripture* signifies a kind or species, *1. cap. 2.*
 and so they denote a man to be an Heretick, who leaving the common road, or way of faith and Doctrine, sets up and follows a particular way of his own, *Grotius in Tit.*
 שואן לו דבה, one that *3.10.*
 is *אפוס*, or *אפוס*, without Law, that will not be bound *Nic. Fuller.*
 up by the rule, but runs out into his own way; and *Miscellan.*
 derive it from *אפוס*, which is translated *ἀναγνῶν*, *g Gen 1.12.*
17. Exod. 22.16. signifying to refuse or deny; as if you would *Levit. 11.22.*
 say, a *R-negado*, or denier of the truth. *h Elias in Tishbite.*

This word *ἀποσις*, while it kept it self among *Phylosophers, Physicians*, and other *Professors of knowledge and learning* past for an honest word, but when it came into the Churches quarters, and was taken up by Christians, it became branded, stigmatized, and odious. Its used about six times in the *k Acts of the Apostles*, and whether it may *k Acts 5.17.26.*
 nor in some of those places at least, be taken in good part, *5.15. 5.28.22.*
 or indifferently, shall not be my dispute at this time. But *24.14.24.5.*
 when you find it in the *Epistles Apostolical*, and in the Gospel Churches, it hath not a jot of good savour in it, but carries a mark of iniquity and infamy upon it. In those *Epistles* it is used about four times expressly; and because I *1 Cor. 11.28.*
 would not make a definition which you might say is mine *Gal. 5.20.*
 own, and so slight it, I will lay before you the Scriptures *Titus 3.10.*
 that speak of it, that you may in their light see what it *2 Pet. 2.1.*
 is.

The first place is that *1 Cor. 11.18,19.* *I hear that there be Schismes among you, and I partly believe it: For there must be also heresies among you, that they which are approved, may be made manifest among you.*

The Greek Interpreters take *Schisme* and *Heresie* in this *m ἀιρεσιν ἐν ταῖς ἐκκλησίαις*
 place, so both one in a manner, and understand not by the word *Heresie*, any matter *m dogmatical*, or of doctrine: *τῶν δογματικῶν ἀλλὰ τῶν ἁισματικῶν.*
 But others argue from the word *ἁισματικῶν* also, (there must also be heresies) that they are distinct, and that though *heresie* include *schisme*, yet *schisme* doth not include *heresie*; *Chrys. & Oecum.*
men in locum.

m. Neque enim
eos probatos in-
telligi jubet qui
in hæresin fidem
demonstrant. Ter-
tull. de præscriptis

and to me it seems that they are near a kin, because the A-
postle rises from one to the other, saying, there are Schis-
mes, there must also be heresies: but they are not collate-
rally a kin; for by the ascent, heresie seems to be the great-
er; for there must be also heresies, into which those that are
doctrines, do not *in easily fall*, but are made the more con-
spicuous or manifest for soundness and integrity.

That we may find the true nature of heresie, let me in few
words declare what Schisme is.

The word *Schisme*, imports a rent or division of things
that were or should be in continuity and undividedness, and
as its taken in the matter of Religion, it signifies a rupture in
the Communion, or from the Communion of the Church
upon unnecessary and unwarrantable causes and grounds. *A
causeless breaking, or breaking off from the communion of the
Church, in matter of worship or Religion.* Society and com-
munion are of great importance: the evil of Schisme is
answerable to the good of society and communion; we are
to judge of Schisme by the cause of it; for if it be upon a
cause which the Word warrants not, it is a sin of high na-
ture: Some distribute it into two sorts or parts, *negative*
and *positive*: *Negative* is the very rupture or breaking off:
Positive is the coalition of the parts rent off into new bo-
dies, or associations under other Pastors and Teachers.
The formality of Schisme consists in the *secession* or *neg-*
ative part, though the coalition into new bodies, which was
called the setting up, *altare contra altare*, may make it more
obstinate and pernicious: Now I say, the cause must rule us
in judging of it. For as it is not the party which separated
that makes the Divorce, but the adulterous party which gives
the cause. And as (*Mornay* saith) it is not the man who
commences or begins the suit which makes the trouble, but
he that detains the right: So they are the Schismatics, who
give the just cause of separation from them: What a hurry
was made in the Church by the *Paschal* controversy, where-
in (*a as one saith*) both parties might be Schismatics, divi-
ding themselves asunder upon so trivial a matter, who were the

Cameron de
Schismat.

a Treat. of Schis-
page 5.

the *Schismaticks* when the second Council of *Nice* set up Images into such honour, and thereby put the Churches into combustion? doubtless the Council was the *Schismatick*: Who were the *Schismaticks* when the *Reformed Churches*, alter all means used, were either *driven out*, or *broke off* from the Communion of the Church of *Rome*? Question-
 less the *b* Pope and his followers, nor the Protestants, who departed from them; as the *Romans* had a saying, that when the *Gauls* had taken *Rome*, and *Camillus*, with the rest of the Patriots were at *Vei*, then, though the walls of *Rome* stood where they did before, yet *Rome* was not in *Rome* but at *Vei*. I shall not meddle with those *Episcopal* dissensions in the antient Churches, commonly called *Schisms*, nor those about the Popedome *c* thirty in number, as they are reckoned: *Schisme* simply and nakedly is a breaking off, or breaking off from the communion of the Church, upon such grounds as have no weight in the Word of God to allow them, as namely when *d* the same faith or doctrine in substantials is held, and there is accordance and agreement in them; yet through passions, and private ends or fancies, there is offence taken at lesser matters of fact or order, and so the divorce is made for such faults in the yoke-fellow, as are far short of adultery, as if the members of any of the seven Churches should have separated, because of some drofs in those Golden Candlesticks. The *Donatists*, who separated upon that principle, that there was no true Church where good and bad were mixt; and that the chaff in the floor made the wheat unclean, or that the communion of the godly was blasted and polluted by the mixture of ungodly ones amongst them, was no open *Schisme*, both in breaking off from the Churches of Christ upon that reason, and in assuming liberty to erect new Churches, only which, he called the true Churches of Christ.

Now for heresie; it is *Schisme*, and somewhat more, as the Apostle implies; and what is that *maius quid*, as *Tertullian* calls it, or that *somewhat more*, the answer is given in that generally received saying of *Jerome*, *hæresis peruersum dogma habet*,

b Moray of the Church, cap. 10

c Spalato lib. 4. de rep. ecclef. cap. 11.

d *Schisma* ni fallor est eadem opinatem atque eodem ritu contentem quo ceteri, s'c'o congregationis delectari diffidio. Aug. contra Faustum. lib. 20. & contra Cresconium grammat.

d Grotius in
1 Cor. 11.

e Jamblichus,
lib. 2. cap. 1.

f Hæresin Syri
vocat Νῆδον
Doctrinam.
Drusius in Act.
24. 5.

habet, Heretice goes with a perverse opinion, or error in doctrine, which I conceive to be a very truth, (though d Grotius affirm that *ex vi vocis*, it be *nihil aliud quam schisma*) because the word *Heretice* in all Authors, from the first use of it, hath signified a sentence, or dogmatical tenet or assertion; as the several Sects of Philosophers, who differed in their opinions, are called heresies; and therefore Jamblichus having written of the life of *Pythagoras*; now, saith he, it remains that I speak *κατὰ ἀποφωρον δόξαν* concerning his Tenets or Opinions; so the Sects of *Saducees* and *Pharisees*, who differed in Opinions, are called heresies, and the f Syriake calls heresie, doctrine, in which sense it must be taken, *Acts 28. 22*. This heresie that is this doctrine concerning Christ, is every where spoken against or contradicted; and the Apostles *Peter* and *Jude* are express, that these heresies are brought in by false teachers, and are opposite to the Faith, denying Christ Jesus the Lord, and his Redemption, *2 Pet. 2. 1*. *Jude 3 4*. upon all which considerations; and that (as *Tertullian* elegantly saith) heresie is a degenerate thing, which arises from the corruption and adulterating of the truth (*tanquam caprificus a p. upere fici, oleaster, ex olivo grano, &c.*) I am clear enough, that in heresie there must be matter of opinion or doctrine; and so the meaning of the Apostle in this place of the *Corinthians* is to shew, that as there were already Schismes amongst them, and dividing into parties as their partiality, affection, and self-respects led them, so there must be also heresies or errors in doctrine, which should fight against the truth of the Gospel, and patronize vicious and filthy lusts of the flesh; to which both errors and lusts, there would be some that would decline; but those that were approved and sound-hearted, would be made manifest among them; and so I conclude, that heresie is a rentring or tearing the communion of the Church, as it is Schisme, and a subverting of the doctrine of truth and holiness, as it is heresie, like sedition in the Commonwealth, (for Schisme, as one saith, is an Ecclesiastical sedition) when it is not only made against the faults of some persons, or their

their miscarriage in government, or some abuses in fact, but
arise from principles or errors opposite and destruc-
tive to the Fundamental Laws and Justice of the King-
dome.

The second place is that *Gal. 5. 19, 20. The works of the
flesh are manifest, which are adultery, fornication, &c. sediti-
ons, heresies, divisions* translated *divisions*, *Rom. 16. 17. is*
here translated seditions; seditions, or divisions, and here-
sies, may well be set together, for they go together; here-
sies are works of the flesh, manifest works of the flesh; the
works of the flesh are said to be manifest, either because
they are the product and fruits of that inward corruption
called flesh, and are the tokens and marks of a carnal man;
or because they may be discerned and known by the light
of reason, and of a natural conscience, except the light be
by strength of lusts extinct, or by the judgement of God
darkened or put out. Divines usually from this place do
prove against the *Papists*, that by flesh is not only meant the
sensual appetite or inferiour faculties of the soul, but the
higher also, as the mind and judgement, because heresie is
an error of the mind, and so no doubt it is, though it may
be called carnal also in respect of those fleshly lusts or ends
which carry men thereinto, and are exercised under the pa-
tronage thereof. *Austin* sometime saith, that in his judge-
ment, it either not at all, or very hardly can be regularly de-
fined what makes an Heretick; but he comes very neer
it in another place, saying, He is an Heretick (in my opini-
on) who for some or other temporal profit, especially his
own glory or dignity, doth either beget, or follow false
and new opinions. The Scripture notion of the word Here-
sie, runs very much this way; and it is to be feared that mens
self-ends, wealth, eminency, interests, have too much in-
gredieny into their opinions in these times; the Lord will
discover and blast the doctrine which he hates, and them al-
so that hold up such opinions, as are under his *anathema*,
and haply against the conscience also of those that follow
them, for their private and unworthy ends.

g Mr. Perkins
in Gal 5.

h Aut non omni-
no aut difficul-
ter, &c. Aug. ad
quod vult Deum
in praefatione.
i De utilitate
credendi cap. 1.
qui alicujus tem-
poralis commodi
& maxime glo-
riae principatus-
que sui gratia,

The

The third place is that *Titus* 3. 10, 11. *A man that is an Heretick after the first and second admonition reject, knowing that he that is such, is subverted, and sinneth being condemned of himself.* In the former verse there is an exhortation to avoid foolish questions, and genealogies, and contentions, and strivings about the Law, because they are unprofitable and vain; and then it follows; a man that is an Heretick, &c. whence the *a* *Arminians* interpret an Heretick to be one that makes contention and division upon trifling and slight questions, who is condemned of himself, because he litigates and makes a stir about such things as himself knows to be of small importance: But I conceive the matter not to be so slight as they would make it, for it is said of such a one *ἐξερσν* he is subverted, as a ship that turns up her Keel, or a house when the foundation is turned topsie turvy; and therefore *Dent.* 32. 20. where the extremely desperate estate of a people at last cast is exprest, the Greek renders it by the word used in this text; *γερὰ ἐξερσν* *islv*; it is a people turned upside down, or subverted, which also the *b* Hebrew word imports, both in this place and elsewhere; and so Heresie is concluded to be a subversive thing, and not a peevish litigation about slight questions, as the *Arminians* would put it off; but thus much may be collected from the coherence, that a man may be denominated an Heretick for doctrinal and dogmatical errors holden, and contentiously defended and maintained: and it is observed by some, that words of this form and termination, as *διδάσκοντες ἀπερνέοντες*, do signifie an aptitude or readiness; and so the *c* word in the Text signifies, one that with complacency and choice adheres to such errors; but the greatest doubt is, what is meant by those words, *he sinneth, being condemned of himself*; which a *Chrysostom* refers to the admonitions precedent, for in that such a man hath been admonished, he cannot reply in his own defence *ἰδὲς ἑμε, &c.* No man hath shewed me my error, no man hath better instructed me, and so hath his mouth stopp'd, and is condemned of his own Conscience, and it is not to be denied, that very many Interpreters, both Anti-

a *Examen confu-*
re. pag. 172.
and 280.

b *הפך* Sub-
vertit ut cum
superior pars in
imam vertitur
Avenarius.

c *Cameron* my-
roth *c* cui volu-
pe est tueri fal-
sas & erroneas
opiniones.
d *Chrysost.* in
Titus 3. 10, 11.

ent and modern, by the word *αὐτοκατάκριτος*, do understand a man that is convinced in his own conscience that he erres, and that he goes contrary to his own light, *sciens, volens*; but this interpretation is by e many disallowed and argued against; that moderate and sweet-breath'd f *Salvian* speaking of the *Arrians* faith, *Hæretici sunt, non scientes, apud nos non apud se, quod illi nobis, hæc nos illis, &c.* They are Hereticks, but not knowingly; with us they are, but not with themselves: And indeed the word in the text doth not necessarily carry so far, as that an heretick is condemned of his own conscience, but as *αὐτοσίδεατος*, is a man taught of himself without a Master? so *αὐτοκατάκριτος*, is a man condemned of himself? not meerly misled by others to whom he hath given up himself blindfold, but as one that hath electively taken up, and with a fixed self-will is resolved to persist in his error and way, which he thinks to be truth, and that he doth God good service in holding on in it; there are two things that may be clearly taken up. 1. That it is made the character of an heretick to sin, being condemned of himself. 2. That another man may know that he is subverted and sins, being self-condemned; for 'tis said after admonition, reject him, *Knowing that he that is such, is subverted, &c.* But how shall this be known? Is it because he sins against common notions or principles, within the ken of nature's light? This restrains heresie, which is a subverting of the faith only to that which is contrary to the light of nature, which light of nature may be in some particular so defaced, like a superscription on old coyn, that though I may know he sins, yet he is not convinced in himself. Is it then because he takes up an opinion for his lusts sake and private ends against his light and knowledge? Then indeed he sins because condemned of himself; but how can another know it? It rests therefore, that an heretick rejecting admonition, may be said to be condemned of himself, because he chuseth his own errors, and rejects the truth, and so interpretative, that is, virtually and by consequence is condemned of himself, as they who thrust away the word from

F

them,

e Minus Celsus
pag. 13. *Effusus*
in locum, cum
multis aliis.
f De Arrianis.
lib. 5.

them, did judge themselves unworthy of eternal life, Acts 13. 46. Here is (as you see) an *αὐτοκαταδυνασις*, or self-condemning, without conviction of conscience, or knowledge of their own sin in it.

The fourth place is the Text which we have in hand, and this whole Chapter, compared with the Epistle of Jude, in both which heresie is graphically described, as hath been before open'd: That which remains to be done, is the drawing up of that hath been said concerning the meaning of the Word, or the explication of the things, out of the Scriptures alledged, into a result, and that is this: The Scripture seemsto make heresie a complicate evil, in which there is these three things (whether all of them essential ingredients, or some of them be usual Attendants or Concomitants, I dispute not.)

a *ἀνατρέποντες*
τὴν τινῶν πί-
στιν. 2 Tim. 2. 18
Funditus ever-
tunt, solo equant.
b *Schisma* ἐν-
έσται in heresia,
ut non nemo ait.

1. Dogmatical or doctrinal error, even overthrowing the faith, or a subverting the pillars and foundations of the doctrine of Christ, which Jude calls the common salvation, ver. 3.
2. Separation from, or renting of the unity and community of the Church; sometime b Schisme introduces Heresie, when men are run out upon peevishness of spirit, or some unwarrantable grounds, they commonly run on into error of opinion and doctrine, being caught like a loose and wandering sheep, sever'd from the flock by the Wolves which lye in wait for such; sometimes the Schisme follows upon the error of opinion drunk in, and so departure from the truth, is attended with departure from the society and communion of the Church: Jude having described hereticks, faith ver. 19. *ἑτοίμαυ ἀποδοριζοῦντες*, these are they that separate themselves. 3. A loose and carnal course taken up, and followed either privately or openly, and that under the patronage and protection of these dogmatical errours, their lives are as full of Atheisme, as their opinions of blasphemy or falshood; all which being laid together, it appears that an hereticks understanding and mind is corrupted, a good conscience is thrust away, his will electively adheres to error & false ways; his affections are drowned in sensuality and lusts, he

he is subverted and sins, being self-condemned, either c formally, by his own conscience and light yet remaining, or d virtually, by his voluntary rejection of Gods truth to stick to his own error, and so in conclusion (except the Lord pull him out of the fire by some happy hand in the meantime) he brings upon himself swift destruction. As touching pertinacy or obstinacy, which is generally by Divines put into the definition of heresie, according to that saying, *errare possunt, hereticus esse nolo*; I shall say but this, that obstinacy may be considered, either in respect of the crime of heresie, or of the censure and rejection of an Heretick.

In respect of the crime of heresie, two wayes. First, that an error in it self not heresie, is made heresie by obstinacy, as some of the Papiſts will have that to be heresie, which is stilly holden by any man after the e determination or admonition of the Church, when a Council, or that transcendent thing called the Pope, hath defined by the authority of his Infallible Chair, that such an error is heresie, and hath put it under: *Anathema*, though f others of them (in my opinion) say more rightly, that an error in faith is not therefore heresie, because condemned by the Church, but because contrary to the faith: Or secondly, that an error subverting the faith is not heresie, unless attended with obstinacy, and that (as I conceive) cannot be said; for as constancy in that which is good, as namely, faith or justice, doth not make faith to be faith, or justice to be justice; so neither doth obstinacy in evil, or error, make that error to be heresie; but as virtue is commendable, and rendred more glorious by constancy, so is heresie aggravated and made more high by obstinacy. The essence or nature, and so the denomination of heresie, is not to be measured by obstinacy against the decision or admonition of the Church (for then every such obstinate error should be heresie) but by the contrariety and opposition of it to the principles of faith, which are razed or overthrown.

In respect of the censure and rejection of an Heretick,

c ὁποῦ τῆς δι-
κρίας συνελθῇ-
σεν.

Oicumen in tit.

3.8.

d Ideo sibi dam-
natus quia in
quo damnatur
sibi elegit.

Tertull. de præ.

e Rhemists An-
not. in Tit. 3. 10.

f Error in fide
non ideo heresis
quia ab ecclesia
damnatus sed
quia fidei contra-
rius. Alkenstaig.

g c. verbo, he-
resis & Turre-
crem, summa,
lib. 4. 2. part.
cap. 3.

ἐὰν θῶτον
μετὰ μίαν καὶ
δευτέραν προ-
βολὴν ἀπετι-
νῶν.

h. Injunctum qui
servat idem sa-
cit occidenti
Horat.

(which rejection, whether it be by a private believer, or by sentence of the Church, I now dispute not) I suppose obstinacy is requisite: for as in other scandals the rule of proceeding is; *If he hear not thee, or if he hear not the Church;* so its said, a man that is an Heretick, *reject, after the first and second admonition.* Contumacy is a common adjunct of sin, in order to the final judgement or sentence of the Church in Excommunication: In a word, I cannot read those words, *Titus 3.10. Thus, or in this sense, g. A man that after the first and second admonition is an Heretick;* as if he then became an Heretick, by standing out against, or after admonition; but thus, *reject a man heretical,* after the first and second admonition; which argues and demonstrates, that he may be an Heretick before he be obstinate, and so obstinacy is not essential to the nature or being of heresie, though I confess, (and do suggest it to your observation and saddest thoughts) that Hereticks are generally and usually *stricken with obstinacy*, few of them that run into this labyrinth do either seek, or find the way out, when the vital parts of faith are putrified and corrupted in any Patient, the recovery is hopeless; weigh seriously that expression or mark set on *these very men by Jude, ver. 12. Trees twice dead, plucked up by the roots;* when do you see such a tree recover life and fruit? Its a hard rescue to fetch a man off, that is prisoner to an erring conscience, especially if he be fetter'd by both legs, his judgement being captivated by error, and his affections enslaved by lusts; we must do our duty, and of *some have compassion*, and others of them *save with fear: ἀπαλῶντες, snatching them out of the fire, Jude, ver. 22, 23.* Though they complain of violence offered to their liberty, when they are pull'd out of the fire. For (as *h* the saying is) *he that saves a man against his will, hath no more thanks for his labour, then if he kill'd him.* It is a matter of wonder and amazement, to see men of eminent parts and learning, of great reputation for Religion, captivated, carried away, and made prey of, by senseless and absurd fancies and opinions; but that we know there are no delusions or lies, but are strong,

strong, when God delivers a man up to them, in way of punishment, for not receiving the truth, with love thereof. The Lord give us to receive his truth with fear and trembling, and make us thankful, whom in this time of *wantonness* (as some call it) or rather wickedness of opinions, he hath kept from shipwrack of faith, and made to stand upright, when men that have lived strictly and religiously (as *Chrysostome* said of *Pelagius*) seem to warp, and to be drawn awry.

Having thus far laid open the nature and danger of heresie by the Scriptures, I should now come to the use of ail; but that in few words, I desire to put you in mind in what notion the word Heresie hath passed amongst men in common acceptation, and that I shall do in these two words.

1. The *Ecclesiastical* or *Scholastical* acceptation is this: a Heresie is an error or assertion contrary to the faith in *a Tertrem. sum lib. 4.* points fundamental or momentous, holden or maintain'd by a man professing the Christian faith; this they call *simple* heresie, and such a one an Heretick: *licet ab ecclesia non recesserit*, though (saith *b Jerome*) he doth not separate or make secession from the Church: and though he cannot be blemisht with wickedness moral, or in conversation. All momentous truths are not strictly so called fundamental; there are truths (as I may say) of second and third magnitude, like stones in a building, which be next unto, or upon the foundation; what these are which are precisely fundamental, and what is the boundary of them, and by what certain measure they must be measured, if it exceed not my skill to determine (as I dare not say but it may) yet it is a work beyond my time; this only I say to the point in hand, that the *formalis ratio*, or nature of heresie, as it is distinguished from Schisme and fleshly lusts, is rightly stated to consist in an error or assertion, contrary to, and destructive of the Faith, and the degree of pravity in the error, is correspondent to the degree of importance of the truth that's destroyed by it, or denied.

2. The

2. The *vulgar*, and indeed abusive acceptation of the word, is an infamy or reproach which usually men sling in the face of others at randome, that are not of their opinion; and its too true (as a learned man saith) that Heresie and Schisme are two Theological Scare-crows, many times set up to scare people, and affright them. The *strongest* party of the two commonly cryes out of *heresie*; the *weakest* party cry out of *persecution*; so the *Papist* puts a mark or brand of heretical pravity upon them, and calls all Hereticks, who are opposite to their *c* false doctrines, or filthy lusts: Heresie was taken in a large sense, when the *d* *Lollards* were indicted for Heresie, because they held it not meritorious to go in pilgrimage to Saint *Thomas*, or *Mary* of *Walsingham*; or when *Virgilius*, Bishop of *Salzburg*, was condemned for the heresie of holding that there were *Antipodes*; *Bellarmino* tells King *James*, that for all his believing the *Scriptures*, the *three Creeds*, the *four* great and general *Conncels*, yet he might be an Heretick; and his meaning was, because the *Popes* *Infallibility* and *Supremacy* was not in any of the *Kings Creed*. As the intollerable abuse of Excommunication formerly, made no man to value it above the price at which he could buy it off; so the abuse of this name, and throwing it about at randome, makes it not regarded; which yet is a fearful thing in it self, and bringing swift destruction: It hath been stretcht too far to be a brand stigmatizing true believers, and to scare men from prying into the truth, by making it odious; and it is shriveled and shrunk up too much, even almost to nothing, by such as are afraid to hit themselves by defining it: But is there *not* such a thing? Is there not such a damnable sin? Why then do such horrible sins, as the sin against the *Holy Ghost*, and the sin of *Heresie*, lye like a *terra incognita* undiscovered, unpreach'd against? Seeing there is to be found in Scripture, especially in the *Apostolical Epistles*, so much said in description of, and for caution against damnable heresies and doctrines, and the false Teachers which privily bring them in, and bring upon themselves, and many that follow their pernicious ways, such fearful destruction.

c Spalato, lib. i.
cap. 10.
d L. Cook his Institutes,

c Apology, cap.
7.

That

That which now remains, is to draw up that which hath been said, into matter of use and application.

And first let me speak to you all, who profess the truth of the Gospel of our Lord Jesus Christ, that you would be *Protestants once again*, by declaring your selves against the *heterodoxies* and dangerous errors of the present times, for the infection spreads, by reason of many that go abroad with running sores upon them; and if the Apostle, when he gave all diligence to write to believers of the common salvation, thought it needful for him to write to them, and exhort them that they should earnestly contend for the Faith once delivered to the Saints; upon this ground and reason, that there were certain men crept in unawares, &c. Jude 3. 4. You cannot think it impertinent and unseasonable at this time, to be exhorted to the same earnest contending for the Faith, for you are beset with danger on all sides, the contagion is epidemical, many are distracted with *here is Christ*, and *there is Christ*. and are misled into pernicious wayes; yea, even some that seemed to be good ears of corn, are mill-dew'd, and almost blasted; I do therefore exhort you to consider the danger, as you may easily sum it up from that which hath been said, for you have heard that there shall be false teachers amongst you, we need not say there shall be, but more suitable to our own condition we may say, there are, as its said, 1 John 4. 4. many false Prophets are gone out into the world; you see they are gone out, I would we might see that they were come in again. 2. That these are they who bring in damnable heresies, they go out to bring these in, they are Ring-leaders, or (as Tertullian said of Philosophers) the Patriarchs of heresies. 3. That they bring in these damnable heresies privily, they spawn first in queries or plausible beginnings (the greatest Crocodile did at first lye in an egg, a *Franzius hist.* a *Paulo majus asserino*, little bigger then a Goose-egg) b *flotia animalium.* themselves are transformed as Ministers of righteousness; c 2 Cor. 11. 15. their words are composed and good, their speeches are fair, c 2 Pet. 2. 3. their artifice is d full of sleight and cunning craftines, and Rom. 16. 18. therefore they creep at unawares, not only into houses, but into

Use 1.

into mens boiomes also. 4. That Heresies are damnable and destructive poyson, though given in honey, they arise and are made up *cade Scripturarum* (as *Tertullian* saith) by felling down the goodly timber of the holy Scriptures; e wrested to the destruction of them that wrest them, they turn grace into lasciviousness, deny the Lord Jesus Christ, overthrow the Faith, subvert the soul, carry men down the stream of lust and liberty, and so bring swift destruction. 5. That many shall follow these pernicious wayes, f the simple are deceived, the learned are given up to g strong delusions, the unstable are carried about like children with every h wind of doctrine: Those that by profession of the truth had escaped the pollutions of the world, are again i intangled and overcome, and so the latter end of many (that are carried away either by speciousness of error, or liberty of lust) is worse then the beginning. 6. That the last times shall be most of all infested with these pernicious errors. k The spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits: The Apostles have foretold that there shall be mockers in the last time; and in l 1 Joh. 2. 18. by this (saith m the Apostle) we know that it is the last time, because there are many Antichrists; and we may very well understand by the last times, not only the times of the Gospel in general, but the time of Antichrists declining, as well as of his arising and growth. The last of the last times: For as the last times of the Jewish Church (after it had shaken off the captivity and idolatry) were pester'd and infested most of all with heresies, until Christ came with a new doctrine of the Gospel, and until the desolation of the frame of that Church: so the last dayes of Gospel Churches having shaken off the second Babylonish captivity and idolatry, shall be infested with these dangerous errors and heresies, and haply until the very second coming of Christ, or at least until he shall gloriously declare himself in the destruction of the B ast and false Prophet, and in the calling of the Jews.

These things being laid together, do cry aloud unto you,

to consider your danger, and to hearken to the free inculcations of the Apostles in their Epistles, in almost all their *Epistles*, describing false teachers to be like the Serpent that beguiled *Eve*, branding them with the name of *Jannes and Jambres, Balaam, false Apostles, deceitful workers, Ministers of Satan, &c.* Stigmatizing their doctrines with the names of *damnable heresies, doctrines of Devils, &c.* Fortifying Christians with effectual arguments and exhortations against the impressions and infections of such poysonous errors. And if you look upon those Epistles which were sent from heaven to the seven Churches, you shall find that the greatest part of those comminations in them contained, are thundred forth against heresies or doctrinal errors, maintaining or cherishing (as I may call them) *heretical lusts*; there we find them *b* that said they were Apostles, but were *liars*; the *c* blasphemy of such as said they were Jews, but were the *Synagogue of Satan*, the doctrine of *Balaam*, the doctrine of the *Nicolaitans*, the teaching and seducing of *Jezabel*, the depths of *Satan*, &c. The Churches are commended, or the Angels of those Churches, who found out these *disguised seducers*, and kept the truth uninfected by them, and those Angels or Churches blamed which *d* had *d* them, *e* and suffered them in their bosome. These things I offer to your serious and sad consideration; you have not made use of the point, as soon as you have said, *The Ministers rails*. Its not my meaning to poure out all this that hath been said upon every error, either preacht, or followed in our times; but to shew you that false teachers and heresies must be and shall be in the Gospel Churches; and to put you in mind what the Scripture saith concerning them, and how much you are concerned to look about you; for I observe that men are not so jealous over themselves, or so afraid of corruption of their minds as they ought to be, nor so sensible of sin in intellectual errors, as in moral corruptions, and yet we know diseases in the head are mortal too, and that a fish begins to corrupt and stink in the head, and so throughout; *corrupt manners* usually and naturally follow

G

upon

22 Col. 11.

b Revel. 2. 2.
c Cap. 2. 9. 14.
15. 23. 24.

d Revel. 2. 15.
e Verse 20.

upon corrupt minds ; they that are not sound in the faith, no wonder if they be not sound in the fear, and in the ways of God, whether will this new scepticism come, and into what will it be resolved? but into Atheisme, when men begin to fall : We see by experience, that many fall from story to story, till they come to the very bottom ; and therefore I exhort and beseech you all to that which the Scripture exhorts and enjoins upon Christians, who are in danger of being seduced by false teachers, or their doctrines, and that to try the spirits, whether they are of God, 1 John 4. 1. To contend for the faith once delivered, Jude 3. To beware lest you be carried away with the error of lawless men, 2 Pet. 3. 17. To turn away from such as creep into houses, and lead captive silly women, 2 Tim. 3. 5, 6. To avoid foolish questions, which are unprofitable and vain, Titus 3. 9. To hold faith and a good conscience, 1 Tim. 1. 19. To continue in the things that you have learned, and been assured of out of the word of God, 2 Tim. 3. 14. And lastly, If there come any unto you, and bring not this doctrine, receive him not into your house, neither say to him χαίρειν, 2 Epistle of John 10, 11. For he that bids him χαίρειν, is partaker of his evil deeds: where the Apostle supposes, that false teachers are men of evil deeds, besides their false doctrines, or that indeed their false doctrine is evil deeds, in the plural number, and therefore not to be slighted off as a thing of the mind, or mental mistake only: You see that to countenance or encourage such teachers, is to be partaker of their evil deeds, and whatsoever credit you will give to the report of *Irenæus*, concerning *John* his leaping out of the bath from *Cerynthus* or *Polycarp*, his refusal of *Marcion* his acquaintance, yet the observation which he makes upon those reports or histories, is to be taken notice of, that the Apostles and their followers, would not so much as verbo tenus, communicate with any of them that had adulterated the truth; how much less should private Christians close with such seducers, who are more likely to pull them into the water, then they to pull them out; Naturally we are tinder too apt to take fire by their sparks, he that fishes with

f Lib. 3. cap. 3.

Tantum Apostoli
& eorum disci-
puli &c. Iren.
lib. 3. cap. 3.

an heretical bait, may haply catch more in a moneth, then some godly Minister shall bring to Christ with all his travel and pains, as long as he lives, for *he hath the advantage of the bait*, and therein lies the odds of success between preaching of error, and preaching of the truth; I marvel (saith the Apostle) that you are *so soon removed from him*, that called you into the grace of Christ, unto another Gospel, Gal. 1.6. there was the wonder *ὅτι ὅτω ταχὺς* that they were removed so quickly; and the Apostles wonder may be ours also, we have been a people of as powerful godliness, as any in the world; practical divinity was improved to a great height of clearness and sweetness, but I fear that I may truly say *we were best in worst times*, we held our cloak in the wind, & now are laying it off in the Sun, a miserable declination from the life and power of godliness, is come to pass within these few years; our practicals, our inward and close ways of walking with God in faith and love, are sublimed into fancies, and vapour out into fumes of new opinions, and which is worst of all, we take this dropie to be growth, and conceive our selves to be more spiritual and refined, because more airy and notional. The Lord humble us for our declensions and swervings from the *g* end of the Command-
ment, (which is love out of a pure heart, and of a good conscience, and of faith unfained) and for our turnings aside to vain janglings. The best way of fortification of our selves against the allurements and assaults of false teachers is:
1. To be grounded in the principles of the doctrines of Christ, or else we shall easily be tumbled up and down like stones that lie not fast in the building upon the foundation.
2. To study and adhere unto the doctrine which is *h* accord-
ing to godliness, practical and edifying truths, which draw up the heart into acquaintance and communion with God, and draw it out in love and obedience to him, for *its good that the heart be stablisht with grace*, Heb. 13.9. 3. To hold faith and a good conscience, 1 Tim. 1.19. for if *we thrust away a good conscience*, by entertaining base lusts and ends, the shipwrack of Faith will follow. 4. To pray for confirmation and

g 1 Tim. 6.3.

h 1 Tim. 1.5.6.

and establishment by the hand of God; for as it is not a strong constitution that is a protection against the plague, so neither is it parts and learning which secure us from believing lies and delusions. Its a mercy for which we are not enough thankful, that God keeps any of us standing upright, when others shrink away, or that we are enabled to discern between truth and error, and to stand for the one, and withstand the other; when so many that have driven a great trade of profession, are broken and turned bankrupts.

5. To keep as a treasure those truths wherein you have formerly found comfort, and which have been attested and confirmed to you by your own experience, sit upon those flowers still, and suck their fresh honey every day. A Christian very hardly parts with those truths that have been sealed up to his experience; but its no wonder that a man should lose that out of his head, which he never had in his heart.

use 2.

To those that bring in or follow these pernicious ways of damnable heresie, you shall see the crop which you shall reap, swift destruction; you are under judgement which slumbers not. It will be destructive to you to wrest the Scriptures, 2 Pet. 5. 16. and to make merchandize of mens souls for sinful ends, 2 Pet. 2. 3. To corrupt the minds of men from the simplicity that is in Christ, 2 Cor. 11. 3. and to cause divisions and scandals, Rom. 16. 17. are things which will cost you dear, lay to heart the terrible expressions of wrath which are fulminated against such men in Scripture, there may be differences in opinion, between them that are godly, which are not inconsistent with the peace of the Churches, and for which its unlawful κατ' ἀλλήλων το πρῶτον (as the Historian saith) to make butter and cheese of one another: Its a discreet rule which is laid down by one, a Si non idem sentimus de veritate at saltem de pander. If we cannot agree upon the truth of every question, or point of Divinity, yet at least let's be agreed concerning the weight and moment thereof, so as not to make as great a stir about a tile of the house, as if it were a foundation stone, nor erect new parties or Churches upon every lesser variation, but to con-

a Cyprianus Belgicus. Deditamine, &c.

end

send for, or pretend a liberty of professing or publishing such doctrines as overthrow the faith, and subvert the soul under the name of *liberty of conscience*, can be no other then *δυσία ἐκ δυνάμει*, 2 Tim. 3. 9. a manifest folly or madness. Is this liberty any part of Christs purchase? Hath he made men free to sin, and deny him that bought them? what yoke of bondage doth this liberty free us from? Gal. 5. 1. Should we claim a liberty of being in bondage to errour? or promise to men a liberty of being servants to corruption, which the false teachers in effect did, 2 Pet. 2. 19. God hath (as one saith) reserved to himself as his prerogative three things. *Ex nihilo creare, futura prædicere, conscientias dominari.* To create out of nothing, to foretell things to come, to have dominion over conscience; and it is true, that while a thing is within in the conscience, its out of mans reach, but when its acted and comes abroad, then it comes into *mans jurisdiction*, and is cognizable in *foro humano*, God only is judge of thoughts, men also are judges of actions. Its a great mistake, and of very ill consequence, to imagine that a man is always bound to act or practise according to the light or judgement of conscience, though rightly informed in *thesi*, for then I see not, that there can be any place for that rule given by the Apostle, Rom. 14. 22. *Hast thou faith? have it to thy self before God.* Truth it self, though never to be denied, yet is not alwayes to be declared, for the hurt or scandal may be greater, then an inseasonable profession or practise of that which is in it self lawful may be worth; but the mistake is yet more gross, to imagine that an erring conscience is a sufficient protection or warranty for an evil act. Its sin to go against an erring conscience (*Stante dictamine*) as its sin to ravish and force a whore. Its sin also to act according to the dictate of an erring conscience, as to commit adultery with consent. To make conscience the final judge of actions, is to wipe out the hand-writing of the Word of God, which doth condemn many times, those things which conscience justifies, yea, and men also may pass just judgement on delusions or lyes, though those that vent them do believe them for truths:

If

If *conscience* be warrant enough for *practises* and *opinions*, and *liberty of conscience* be a sufficient license to vent or act them, I cannot see but the Judicatories either of *Church* or *State*, may shut up their shop, and be resolved into the Judicatory of every mans private conscience. And put the case that the Magistrate should conceive himself bound in conscience to draw forth his Authority against false Teachers, or their damnable heresies, and (upon that supposed error) should challenge a liberty of *judging*, as we do of *acting*, would our liberty give us any ease, so long as he had his? and were it not better for him to judge, and for us to walk by a known rule? and if we should say, that his liberty of judging is unlawful, it is as easie for him to say, that our liberty of preaching or professing errors, is so too.

To you that are Ministers of the Word, that you would draw forth the Sword of the Spirit against these spirits of error, as not only the duty you owe to Gods truth, and mens souls requireth it, but also the pressing examples of the Apostles do constrain you; let not the Lord Jesus Christ and his offices be denied by false teachers, and by your silence too, and the Lord grant that it may not be said of you, as of the Ministers of *Ephesus*, *Acts* 20. 30. also of your own selves shall men arise, speaking perverse things, to draw away Disciples after them. *Catharinus* said of some middle-region men in those times, that they were *Lutheranunculi*, half or doughbaked *Lutherans*; but be valiant for the truth: He is but half a good Shepherd that feeds the sheep in good pasture, but defends them not from Wolves; It belongs to you *ἐπισκοποι* *Titus* 1. 11. to stop their mouths, that is by conviction, as is plain by the ninth verse, as Christ *ἐκίχεν τὸν οὐδὲν αὐτοῦ*, *Matth.* 22. 34. Stopt the *Sadduces* mouths, by silencing their arguments. They will tell you that arguments of *ure seca*, fire and faggot, are not fit arguments for Ministers, that their minds ought to be enlightened, not their bodies burdned; and the truth is, the Keys are given to Peter, not the Sword; he usurps that without authority; the weapons of our warfare are not carnal: *Malchus* ear is not to be cut off by us. But will they that plead

plead exemption from violence, suffer and endure the word of conviction? Will they afford their ears, and patiently bear the examination of their errours? I fear they will not, such is their love to, and their *plerophory of error*; nay, will they not rather cast dirt upon the Ministry, and use all stratagems to undermine it, decrying their calling and their livelihood, or tythes, which among all their destructive errours must needs be confessed to be a *saving doctrine*, whatsoever be the event; you that are Gods Ministers must venture into the Lions mouth to save a sheep, and assert and vindicate the truth of God from being taken captive by error; for if either his truth or his people be lost by your default, the account will be heavy.

As I began, so I shall conclude with you (the Honourable House) every one sees what height we are come unto. *Arms in Alexand.* was but as one spark, a little water at first would have quenched that fire, which afterward set almost all the world in flames. I see by your order for keeping of this solemn day, that you take notice of the growth of *error, heresie and blasphemy*; I would you had taken such notice of the beginnings of them. If you take notice of these as a judgement upon us, then search out the sin for which this judgement comes. If you take notice of them as our sin, then let every man labour to own it so far, as by participation it is made his own, that so we may be truly humbled, and renew our Vows and Covenants, to own and stand up for the truth of God, against all invasions of error and heresie; you as *Magistrates*, we as *Ministers*, all as men that have souls to be saved or lost. Its a good rule, *In eo serviunt reges Deo, in quo non possunt illi servire nisi ut Reges, Kings and Princes, and indeed all Magistrates, do therein serve God, wherein they cannot serve him but as Magistrates*: We are exhorted to pray for *Kings, and all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. 2.2.*

There is (as Divines distinguish) *simple heresie, and complicated.*

Simple

Use 4.

Simple heresie is an opinion or assertion holden and maintained contrary to, and subversive of the faith, by one that professes the Christian Religion. *Complicate heresie*, is that which is attended with *schisme*, *sedition*, *blasphemy*, where one opinion lies with another, and begets a new bastard, a new monster, growing up into a multiformity more and more, until it break forth into such dangerous symptoms as the fore-named.

The Schismatical-Heretick upon his opinion, breaks off from the Communion of the Church, and runs out into separation, setting up his *New Light* (as he calls it) in a new candlestick.

The blasphemous Heretick strikes through the Name of the great and glorious God, or his truth, with despightful reproaches, not to be named.

The seditious Heretick troubles the peace of the Church and State, as an Army is troubled by Mutineers.

The seducing Hereticks panders to his bed all he can, and goes up and down to vent his poyson, to the infection of others, privily bringing in damnable heresies.

There is a great contest about simple heresie, whether it come under your sword or no, in respect of capital punishment. The *o* Lutherans are negative, and so are very many others; *Hæreticidium ob simplicem aut nudam hæresin nemo nostrum simpliciter asseruit*. None of us (say they) have asserted hereticide or capital punishment for simple heresie. And *q* Calvin saith of Servetus, *vel sola modestia potuisset vitam redimere*, that he might have saved his life had he been but modest. And to such I wish light, and not fire, let bloody Papiests only have this brand of cruelty upon them, to confute errors by fire and faggot.

For the blasphemous and seditious Hereticks, both *r* Lutherans, and others of the Reformed Churches, do agree, that they maybe punished capitally, that is, for their blasphemy or sedition; but the *s* Socinian stands out here also, and denies it, alledging, that the punishment of false Prophets in the Old Testament, was *speciali jure*, by special Law

Vide 18. argumenta Lutherianorum apud Conradum.

Bergium de hæresi.

p *Censura in cap. 24.*

q *Calvin. in opusc. de Serveto.*

r *Hæret cum seditiosum & blasphemum capitali supplicio dignum*

nemo ex nostris facile impugnavit

Tota questio est de hæretico simplici.

Meisnerus Philos. sob. sect. 2. cap. 4.

i *Schlichtingius pro Socino contra Meisnerum, page 457.*

granted to the *Israelites*, and therefore you must not look (saith the *Socinian*) into the Old Testament for a rule of proceeding against false Prophets and blasphemers: Nor (saith *e Calvin* and *Catharinus*) can you find in the New Testament any precept for the punishment of Thieves, Traytors, Adulterers, Witches, Murtherers, and the like; and yet they may, or at least some of them be capitally punished; for the Gospel destroys not the just Laws of civil policy or Commonwealths; but I will not enter upon the debate of this point, neither bringing in the Scriptures or reasons for it, nor answering the arguments brought against it, of which arguments this I suggest (by the way) to your observation, that some of them do even *ship in one bottom the moral duties commanded in the Old Testament; and the typical ceremonies or shadows. Some of them do make a* against Ecclesiastical censures as well as civil, and some of them do carry further then haply they are intended, even to take off civil punishments of sins against the *second Table also*: neither do I see any just reason, that if the office of a Magistrate have any place in the matters of the *first Table*, he can punish sedition, which is against his own name or dignity, and stand still and look on with his hands tyed, whiles the name and honour of the great God is openly traduced or blasphemed.

For the *seducing Heretick*, he is to be prohibited and restrained: You will not suffer a man that hath a running *plague-sore*, to go abroad to infect, though his shutting up be not in way of punishment, as if he was punished because he hath the sore, but in way of prevention of contagion, as the restraint of the Leper was. You pull down *another mans house, and that justly*, when 'tis on fire to prevent the burning of the whole Town; one way to put out the fire in the Oven, is to shut it up. Many errors and heresies would die of themselves if they had not free vent. *Falsi doctores Satanae Lenones*, saith *Calvin*: False teachers are the Devils Panders: Would you suffer Panders to come into your houses, and solicit the chastity of your children? Would you

H

suffer

*e Calvin de Scrip-
tura in opusc.
Catharinus in
3. Thim 10.*

*Which Eras-
mus denies not
as to Hereticks,
or such as keep
not the faith,
Thes. 9. & 70.*

b *Examen censuræ*; page 285.

c *Minus Celsus in disputatione de hæreticis, &c.* pag. 194. &c.

suffer *Mountebanks* to sell poyson upon a stage, to destroy the bodies and lives of people? This the *b Remonstrance* in scorn call our *palmarium argumentum*; but it is not to be despised, as if it was void of reason. You that are Christian Magistrates should not forget the souls of them that live under your shadow: There is a c learned man who argues against the punishing of Hereticks with death, and pitches upon this as the *solida, vera, certa, ratio*, the solid, true, and certain reason why other flagitious offenders are to be punished, but not Hereticks; because Heresie (saith he) is the *error of a depraved mind*, an intellectual error: but other moral vices arise from a *depraved and corrupt will*, and the error of the understanding is not (saith he) to be punished with death, but that it is to be restrained from spreading and infecting, the comparisons which he brings in do fully signify. For you would not (saith he) put a Physitian to death, as a murderer, who upon meer mistake gives his Patient a poyson of poyson instead of good medicine, nor a mad man that breaks out, and kills, and slays such as he meets with, because this proceeds from lesion of his understanding, though I do not concur with this supposition, that heresie is a meer act of the understanding, for it hath its denomination from the act of the will *choosing the error*; yet thus far I go with it, that such pretended Physitians as hold that to be wholesome which is poyson, and minister it to their Patients, are not to be licensed to practise, nor such mad men suffered to be loose to exercise their fury; damnable heresies can never be prevented, if false teachers may have liberty to bring them in. Its one thing to suffer *Jews, Turks, Papists, Hereticks*, to live in the Kingdom or City, and another thing to give them liberty or freedom of Trade, to open their shop, and call in Customers to buy their destructive wares; *Thou hast them that hold the doctrine of the Nicolaitans, Reges, &c.* *Thou sufferest that woman Jezebel*, which calls her self a Prophetess, to teach and to seduce my servants, was a sore charge laid by Christ upon those Churches.

Nor is it the Pulpit which can keep off the infection, whiles

whiles the poyson is carried up and down in books, and cry-
 ed at mens doors every day, in which there are many strange
 doctrines going abroad open-faced, and some more strange
 which he vailed, and dropt into the Reader by insinuation,
 there seem to be very strange dreams about the manner of
 Christs being in the Saints, and Gods being manifest in their
 flesh, and about the Kingdome of the Saints, and the licking
 of the dust of their feet by the world. There are mysteries, if
 the world was ripe for them: I take notice of one thing in
 a late book which hath a very ill aspect, brought in by way of
 enquiry, what is meant by the word *Scriptures* when it is as-
 serted, that the denying of the *Scriptures* to be the *Word of*
God, should be holden *worthy of death*. For saith the Author,
 either the *English Scriptures*, or *Scriptures in English*, are
 meant by the word *Scriptures*, or the *Hebrew and Greek Co-*
pies, or originals. *The former cannot be meant with reason,*
because God did not speak to his Prophets and Apostles in
the English Tongue, nor doth the English Translation agree
in all things with the original, or the true sense of it; nor the
latter, for the greatest part of men in the Kingdome do not
understand or know them. If this dilembe good, what is be-
come of the certain foundation of our hope, or faith, or com-
fort; how can we search the Scriptures without going first
to School to learn Hebrew and Greek, Its well known that
our Saviour himself, and the Apostles, do usually cite the
Greek Translation or Septuagint, when they quote the Scri-
ptures of the Old Testament, and yet that Translation had
many variations in it from the original, and haply more then
our English Translation hath. The Apostle citing a place out
of the Septuagint, where they express not the original
κατὰ ἑνὸν, saith περιέχει ἐν τῷ γραφῇ, it is contained in Scri-
pture, 1 Pet. 2.6. And there is no question but the Hellenists
and Western Jews, scattered up and down in Greece and Ita-
ly, &c. used the Greek Translation of the Scriptures in their
Synagogues, as appears by the confluence of the Greeks and
Gentiles to them who understood not Hebrew; and yet they
of Berea, a City of Macedonia, are commended for

a Plin. lib. 4.

cap. 10.

Βίβλια πόλις

μακεδονίας.

Stephanus περί

πύλων.

searching the Scriptures of the Old Testament, and examining of *Pauls* doctrine by them: and in that search there were *Greeks* that bare the *Jews* company, as appears; *Act* 17. 11, 12. And what Scriptures could they search, but the *Scriptures of the Greek Translation*. I could easily demonstrate, that the Scripture calls the Original translated; *Scripture*, and not without just reason; for the *Scripture* stands not in *cortice verborum*, but in *medulla sensus*; its the same Wine in this Vessel which was drawn out of that. Translations are but vessels or taps (as I may call them) to set *Scriptures* abroach; as for faults and errors in that Translation, if that argument be able to batter and make a breach, let it but have rope enough, and it will make as great a breach in the Hebrew; for when you come to find that there are *varia lectiones*, and that in the Margent truer then that in the Text, as in that famous place a *Psal.* 22. 17. or shall question the true pointing or printing of the original, whether will not this wild argument run away with you, until you come to find the *very original* written by the Prophets own hand, or by the hand of some *amanuensis* infallibly directed and guided; The *Scriptures* expressed in *English* are the Word of God. The deficiency of exact translation of this or that particular word, doth not invalidate the *Canon* or body of the *Scriptures*. But I shall not further proceed in this chase, I have but a word or two left, and that is to exhort you to quicken up your zeal for God and his truth: search out and remove the obstructions that are in and amongst your selves, whether *private ends* or *State ends*, or whatsoever they be. Let not *Reformation* and *Religion* be cryed up for design, and to *serve turns*, but settle it speedily. Send forth the *Confession*, that it may testify to the world, that you hold the form of sound and wholesome words; let some government and order be established; *Religion* is the ball of contention, many *mens* hopes lye in our differences, and their interests are served upon them. We have professed enough for *Reformation* and *Purity*; and have covenanted to endeavour it. The world is weary of words, they look for fruit; let this day set

a כִּנְרִי in
textu כִּנְרִי in
margine. Vid.
Foord in Psalm
22.

in edge
not our
mans f
have
of Re
is but
of m
Calv
ipfa
may
land
make
Hou
in o
dam
striv
ano
som
are
M
tw
an
th
ou
he
no
an
o
P
li
ra

wedge upon you. No man take a *break-fast* of this *fast*, let not our ruine be under your hand, There was a *But* in *Naa-*
mans story, he was such and such a man, *but a Leper*; you have done worthily, covenanted seriously; *But* the matter of Reformation lyes most of it as yet in the Covenant, and is but little crept out of that shell; It may be the foolishness of many opinions on foot, makes you slight them, as *a* Calvin is *c* Calvin is *c* Calvin is *c*
Calvin said of *Servetus* his first onser, *securum me reddidit* *puse* de *Serveto*.
ipse de matum fatuitas: But be not secure, *b* a great fire *b* *ἀπὸ σπινθρος*
may rise out of a small spark. Let the souls of so many thou- *σπινθρος*
sands of the people be precious in your eyes, and the Lord *μύα αὐτ.*
make your name like the name of those that have built the *Socrates lib. 1.*
House of God: I pray you let me not be understood to ship *de Arrio*,
in one and the same bottom every error or mistake with
damnable heresies: Some differences in opinion are as the
strivings (as *c* one elegantly saith) of one *Israelite* with *c* L. Verulam:
another, and these *Moses* quiets and parts them fairly, and Advancement
some (namely heresies fighting against the very foundation) of learning.
are like the *Egyptian* striving with the *Israelite*, whom
Moses smites down. There must be differences made be-
tween error and heresie, erroneous and Hereticks, *seducers*
and *seduced*. I would I might entreat, nay press it upon
those that are called pure *Independents*, that they would zeal-
ously and sincerely declare against the doctrinal errors and
heresies of these dayes, that such pernicious opinions may
not shelter themselves under their name or wing, nor ever
any indulgence or toleration be either desired or granted up-
on such a reason, as all may come in at the same breach or
port, for that would be but a selling of the Church into a
liberty of being in captivity to destructive confusions and er-
rors.

F I N I S.

Παῖδαρχία
OBEDIENCE
TO
MAGISTRATES,
Both Supreme and Subordinate.

In three SERMONS,
Preached upon the Anniversarie Election-day of three
Lord Majors successively, viz.
Sr. THOMAS VINER, Elected, September 29. 1653.
Sr. CHRISTOPHER PACK, on the same day, 1654.
Alderman JOHN DETHICKE Esq. now Lord
Elect, chosen the same day. 1655.
At the Church of *Lawrence Jewrie London,*

Together
With a fourth *Sermon* tending towards a description
of the *corruption of the mind*, Preacht at *Pauls*
on the 24th day of *June*, 1655.

By RICHARD VINES.

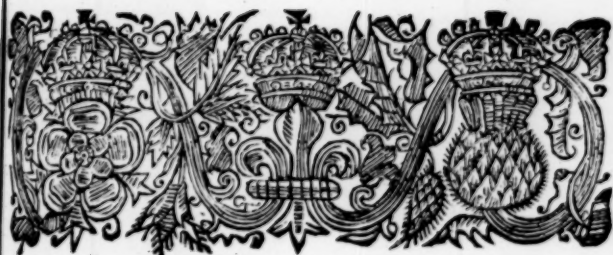
*Be wise now therefore, O ye Kings, be learned, ye that are Judges
of the earth.
Kiss the Sonne, &c.*

LONDON,
Printed for *Abel Roper* at the Sun against *Dunstons Church*
in *Fleetstreet*, 1656.



Si

U
t
c



To
The right Honourable
Sir CHRISTOPHER PACK,
Lord Major of the Citie of London
*and the Honourable Court of
Aldermen there.*

RIGHT HONOURABLE,

IN compliance with your
Order, and my own du-
tie, I have embarked in-
to this service of com-
mitting these Sermons
to publick view, which did both re-
ceive life at first, and do now begin to
A 2 walk

The Epistle

walk abroad by your Command, not doubting of the same *Candour* from your eye, which was afforded by your ear, there being little in them that might commend them to the world, or You, beside their seasonablenesse to the Occasion, and time in which they were born.

Though the Government of this Citie be worthily renowned through the world, yet it must be acknowledged unto the good will of Him that dwelt *in the Busb*, that our eyes have seen, and do see this our *Ierusalem*, a quiet Habitation.

And though the Magistrate be called the *Corner*, the *Shield*, the *Nail*, the *Stay*, &c. of the Common-wealth, yet all things would doublesse soon swerve into Anarchie and discomposure : if he that puts a Bridle into the mouth of the Sea, should not still the querulous

Dedicatorie.

querulous disposition of the People
and make them subject.

There is one thing which makes
the burthen of this great people some-
what more tolerable (as I hope) and
that is Religion, planted within your
Jurisdiction, which teacheth subjection
for Conscience sake, even to the
most Morose, much more to the Godly
and benign Magistrate.

For sober Religion, teacheth us to
obey the Minister, and Sword-bearer,
of God ; both for the Lords sake,
who giveth him his Commission, and
for our own, who receive the benefit :
And indeed, no man that is wise for
himself, would if he might either lop
the Tree, whose shadow shelters
him, or goe about to weaken subje-
ction, and so pluck away the Ivie from
the Tree that supports it, especially,
when He that climbs the Tree, doth it

The Epistle, &c.

not to fill his own pocket, but to shake down the fruit to them that are under it. But (my Lord) I must not make too great a porch to a small building, and therefore shall onely say this, that a publick *Spirit* most becomes a *Publicke Person*; and that the whole work of Magistracie is a self-deniall; so as if he keep that in his eye, that he is to rule *propter Dominum*, his example will the better teach the subject to obey, *propter Dominum*, for the Lord, and the true Bounds and Bonds of this Relation between Magistrate and Subject shall be inviolably kept; which shall be the prayer of your Honours

Octob. 15.
1655.

most humble servant in
the Lords work,

RI. VINES.

The Reader is desired if the Printers mistakes following be not corrected to his hand, that he will take notice of them in the reading.

In the first Sermon.

Page 4 line 3 read ὑποταγῇ, p. 5 l. 2 r. seated, p. 9 l. 24 as supream, p. 11 l. 1 r. οὐλακας, l. 22 r. the misery, p. 13 l. 17 r. ὑποταγῇ, p. 14 l. 20 r. they shall be taught, p. 16 l. 13 r. sweetens, p. 21 l. 5 ~~dele~~ not, p. 22 l. 18. r. it would, p. 23 l. 15 r. *nostra aliena*, p. 24 l. 28 ~~dele~~ he. p. 25. l. 13 r. tolerably good.

In the second Sermon :

P. 1 l. 24 r. tho, p. 3 l. 12 r. Pestsand, l. 26 r. ἐλαύθαροι, p. 9 l. 19, r. ἐναρπάζει, p. 15 l. 26 ~~dele~~ no, p. 16 l. 6 r. ἰδεν.

In the third Sermon.

P. 11 l. 4 ἰδὸς δισπώτας.

In the fourth Sermon.

P. 1 l. 20 r. Christ: l. 25 r. ἡλῶ, p. 3 l. 23 r. degenerate, p. 4 l. 13 r. of liberty, l. 27 r. for its p. 6 l. 6 r. unleavenednes, l. 20 r. conversational, p. 11 l. 31 r. leave. P. 14 l. 18. r. not so, p. 15 l. 23 r. *ergo*, p. 17 l. 4 r. a simplicity, p. 19 l. 4 r. woiing to, l. 21 r. over again, p. 20 l. 17 r. *mitis*.



the
in
him
of
I
ma
I
for





Subjection to
M A G I S T R A T E S
both Supreme and Subordinate.

1 Pet. 2. 13, 14, 15, 16.

13. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme,*

14. *Or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.*

15. *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.*

16. *As free and not using (or not having) your liberty for a cloak of maliciousnesse, but as the servants of God.*

NO instructions are directed in the Apostolick Epistles to Civil Magistrates, as Christian, for none of them (especially which were in Supremacy) were so at that time. B Husbands

Subjection to Magistrates,

Husbands and wives, fathers and children, masters and servants, have their particular instructions delivered into their hands; but as for Magistrates, though their authority and office be strongly maintained, yet it is the subject that is especially spoken unto, and charged with subjection, by pressing Arguments; that so a Christian, who by his Christianity, is *bonus vir*, may, by his due subjection to that ordinance of God and man: the Magistrate, be *bonus Civis*, a good Common-Wealths man.

Nor are the Arguments more pressing, then the occasion; for the Jewish Christians (unto whom dispersed, after the dissolution of their own estate, through the *Asiatique* regions, our Apostle is thought to write) were not quit of the reliques of that old ferment, which generally sowed that whole Nation; (*viz.* a mutinous and froward disposition to all Magistracy) besides their own; with which scab they might infect other Christians, who had both plausible Arguments, and great temptations to conclude it very incongruous, that the subjects of the kingdom of Christ, called to the best and highest liberty by the Gospel, should submit themselves to the sword and scepter of Infidels, Tyrants, Persecutors, whose laws forbidding the profession of the Gospel; or commanding abominable Idolatry, they were obliged by a greater obligation, and upon a higher penalty not to obey; and that was the very reason, that the Heathen calumniated them with open mouth, as absolute pests of the Common-Wealth, enemies of mankind, subverters of all Authority.

Our Apostle though writing (as it is said) under *Nero*, whose universal wickednes, and particular cruelty against

*I Pet. I.
I.*

again
unto
his au
riety o
Subo
Fo
Chris
desce
of ser
quest
and h
Sins
Chris
vant
their
name
they
wor
T
perf
they
rant
occa
faith
argu
viz.
exce
your
ty fr
difo
A li
cont
ther

against Christians might give the greatest advantage unto temptations of disobedience unto, and scorn of his authority; doth yet call for subjection to authority of whatsoever form or degree, both Supreme, and Subordinate.

For having given forth general Instructions unto all Christians for a Godly conversation, ver. 11, 12. he descends to relative duties of subjects to Magistrates, of servants to Masters, which as then they were most questionable, so they are alwayes most burthensome; and he calls for them as parts of a Godly conversation. *Sins against our relations as in all men unnatural, so in a Christian they are scandalous.* A child, a subject, a servant, not better for his religion in the duties which their relation doth bespeak, is so far from being an ornament to his profession (as the meanest may be) that they bring shame upon it, and are in some respect *Titus 2.* worse then an Infidel. *10.*

This duty he teaches in the 13. and 14th and he persuades in the 15. and 16. verses; moving them as they were Christians, to muzzle the mouthes of ignorant and foolish men, that study to take, or make all occasions of calumniating their profession; for so saith he, *is the will of God*, ver. 15. and removing that argument which as Christians they might stumble at, *viz.* their Gospel liberty, he grants verse 16. and then excepts against the abuse of it, *As free and not using your liberty as a cloak of maliciousnesse*: for it is a liberty from sin, not to sin; a liberty to serve God, not to disobey the Magistrate, who is the Minister of God. A liberty from obedience to Magistrates or Masters, *contra dominum*, but not a liberty from subjection, to them, *propter Dominum*, as the text saith.

Subjection to Magistrates,

In the 13. and 14. verses you have,

1. The Magistrate *υπεροχην* his dignity and office.
2. The subjects *υποταχην* his duty and subjection.

The Magistrate is lifted up *supra alios*, above others in authority; but his office is *propter alios*, for the benefit of others that are in society: And you have,

1. The denomination of the Magistrate, he is called the ordinance of man.

2. The distribution of his authority, into supreme, and subordinate, whether to the King, &c. or unto Governours sent by him.

The subjects duty is encouraged, 1. By the grand motive thereof; *For the Lords sake*. 2. The great benefit that redounds unto the society by the Magistrate, *viz.* the punishment of evil doers, and the praise or protection of them that do well. From what is said of the Magistrate, we may observe;

1. That the civil Magistrate is the ordinance of man.

2. That this ordinance of man is more then one; every ordinance of man.

3. As namely, the Supreme Authority over the place governed, and the Subalterne, or intermedial: The King or Governours.

4. This office or authority, is exercised respectively in *things*, punishments and praise, and towards *persons*, evil doers, well doers; *for the punishment*, &c.

From what is said to private persons, or private Christians; we may also observe.

1. That they are enjoyned subjection to the Magistrate.

2. To every form or degree of civil Magistracy.

The.

The motive unto this subjection is, *for the Lords sake.*

4. And the common good of mankind, or of the society wherein they live.

The explication of these shall be singly made, the application to the present occasion, shall be joyntly from all of them together.

The Civil Magistrate is a humane ordinance;

Obfer. 1.

This denomination is not elsewhere given to him, nor the word *κτῆσις* signifying creature, or creation, in Scripture so used, yet it is good and proper language, they use to say *Creare consulem* &c. to create a Magistrate by suffrage or election. It is a creation which you are going about this day, and the Lord Major (it is not spoken *per tatiuationem* by diminution) is a creature of man for the civil Magistrate (not properly the lawes of men) is thus denominated as is plain by the distribution made into supreme, and subalterne, and by the punishment and praise belonging to his office, which point out a person, or an office called by this name; And why ordinance of man? Government is sealed in, and managed by man, and so is an ordinance of man *subjective*. It's exercised and conversant about men, and so it is an ordinance of man *ob-jective*. It's ordained for the benefit of men and so it is an ordinance of man *finaliter*. But in these senses an office immediately set up by God, suppose an *Apostle* in the Church may be called (as I do not find it is) an ordinance of man, therefore our Apostle writing to Christians that were, or might be scattered into divers Countries where they might find divers forms, and kinds of Civil Government, and divers degrees, and rankes of subordination of Magistrates doth specially signifye

Rom. 13.
2, 3.

signifie that the designation of the formes of Government, and the persons governing, with all their varieties one from another, are the ordinance of man modelling, and moulding their policies by their wisdom, for their good, nor is this contrary to *Paul*, who tells us that the higher powers are *ὑπο τοῦ Θεοῦ* of God as the Efficient & *ἀπο Θεοῦ* from God as the first and highest of the Rank and Series, so the circles of the water are one from another, all from the first mover, Magistracy abstractly considered, is not an Ordinance of man, but of God; Man may create the Magistrate, the Magistracy is of God; not onely by permission, for so are tyrannies, violences, exorbitancies of the power, nor by approbation onely, for then Magistracy should owe more to man the maker, then God the approover; nor onely by suggestion of it to our nature, wherein there is so universall an instinct towards Government for relief of our weak and impotent nature, more unarmed then brutes, and so undefensible, that *Aristotle* confest man to be *ὑπο τοῦ Θεοῦ* by nature inclined to society, but it is of God, by institution and appointment, by a silent word, *Dixit*, he said, *let there be light*, *Dixi* Psal. 82. 6. *I have said ye are gods*. And this is the word of God which comes unto the Magistrate, as *Christ* saith, *John* 10. 35. and so is the Minister of God, saith *Paul*, and to be obeyed, for the Lord, saith my text: *Marital authority is of God*, yet the woman hath a free choice and consent in taking of an husband, and then is her subjection and obedience due by vertue of Gods institution; you bring your Plate to the mint, it's stamped with the superscription, then it's called *Cæsars coine*, the *States money*, because it's currant by their authority. From

the

the several sense of these words which may be all true, though not all apposite; I inferre two things.

1. That they which are for extirpation of all Civil government, do seem to have put off humanity, and to have extinguish'd that universal sence & instinct of all nations & of mankind; what are your Cities and Common-Wealths but heaps or heards of men rather then societies; companies may be of beasts, societies are of men: If there be societies, there must be laws; if laws, there must be Magistrates; the law gives life to the magistrate, the Magistrate life to the law; Angels are occasional, Magistrates are standing Ministers of God. He needs the agency of neither, he will use both.

2. This title is not given to the Magistrate in disparagement or diminution, that had been no fit Argument to enforce subjection; but it shewes the favour of God in giving this *Magna Charta* to humane societies, as to choole such formes of Government, and such persons for Governours, as he may stamp with his Authority for our good; *non potestatem, sed regem creat Respublica*, the Common-Wealth creates not Magistracy, but the Magistrate; I would have better thoughts of a Magistrate in a Common-Wealth, then of a King in a Comedy: there is a *propter dominum*, for the Lord.

This Ordinance of man is more then one, for it is said, to every Ordinance of man; there are divers kinds or formes of Civil Policy, several in divers places, diverse in the same place, as *Tacitus* tells us in Rome. The Eastern Countries generally addicted to Kings, *suetus regibus Oriens*, saith he, in *Tacitus*; *Athens*, *Carthage*, *Rome*, famous Common-Wealths. The Israelites

Observation 2.

elites had some variations, but now under the Gospel it's a general Maxime. The Principles, the Profession of the Gospel, though abhorrent from heathenish religions, yet is consistent with all manner of Civil Governments; the Jewish religion could not so well consist with other Policies, but the Gospel, which may be preached through the world, bids no defiance to the Civil magistracy. All the Kings and Judges of the earth may kisse the Son without losse or detriment to their dignities. It sets not the slave free from his master, but makes him a better servant, It sets not the subject free from his superiour but makes him a better subject, this is a good guest that meddles not with the household government where he lies, but payes well for his entertainment, you hear Christ say, give to *Caesar*, not take from *Caesar* that which is *Caesar's*; therefore they must needs be mistaken that will have the Gospel consist with no Christian Magistracy, which may well consist with any.

Obs. 3.

The Civil Magistrate is either Supream or Subordinate, and both are called the ordinance of man, both to be obeyed for the Lords sake, whether to the King as supream, or to Governours as sent by him. The King here meant is *Caesar* the Roman Emperour, under whose Empire those Countries, 1 Pet. 1. did lie, for howsoever the name of a King was hateful to the *Romanes* after the *Regi fugnum*, yet the Greek Writers do frequently call the Emperour *Βασιλεως*, King and so the Scripture, *Joh. 1. 15.* *ο οὐκ εστι βασιλεως ουδ υμνωστης*. we have no king but *Caesar*, and in what hand soever, one or more, that the Headship or Supremacy lies, the Scripture calls that sovereignty, Kings, *Revel. 17. 10.* The seven heads are seven Kings, and those were seven

Sove-

Soveraignties of *Rome*, as Kings, Consuls &c. many of which are numbred by *Tacitus* in his first page, and in some such sense may be understood, those places in the *Judges*. There was no King in *Israel*, no Magistrate to restrain such arbitrary enormities; I speak this upon my conscience, neither to flatter, nor yet to elevate the authority of Kings, where they obtain, but to shew that no *jus Divinum* falls more necessarily upon that form of Government then another, and that the word translated supream with reference to subordinate Governours is elsewhere, *Rom. 13. 1 Tim.* 2. ascribed to all Magistrates, with reference to the subject, and may be so used here in the judgement of learned Interpreters, and those words Governours sent by him, are not (as some say) referr'd to the King, but to the remote antecedent, *the Lord*; And *Estius* his reason is, The end of sending Governours to punish evil doers, and protect them that do well, was *Estius*. not in the eye of the *Roman* Emperour, but is alwayes in the intention of God, that they should do so, I will not labour to destroy either sence, that which ascribes the mission of Subordinate Magistrates unto God is true and pious, that which derives their Commission from the Supream, is Supream, is true and apposite to the Text. It followes hence.

That not onely Magistrates, but degrees thereof are needful, God hedges in the authority of the Inferior Governour, the Presidents of Provinces, *Proconsuls*, *Curators* from contempt, they are sent, they are Ministers of God, Ministers of the Supream, *under Authority*, as the Centurion said, yet in command; a two-pence hath the stamp as well as a shilling.

Subjection to Magistrates,

The Subordinate Magistrate brings the benefit of common Justice home to our own door, in *Israel* the small townes had a *Triumvirate*, three to sit in their gates, the Cities three and twenty, and all with dependance upon the *Sanedrim* or constant *Parliament* sitting at the *Temple* in *Jerusalem*.

That there be a Supream, whose power extends to the whole sphere is needful in the Common-Wealth, but pernicious in the Church, except it be that of Christ, which admits of no Compeer, no Second; In all Armies, all Common-wealths there must be a Supremacy lodged somewhere, else it is like a faggot without a bond, many sticks no faggot, justice cannot be finally done, and so not done, where there is not a Center to give rest, and to stop, and determine all motions, questions, quarrells, appeales, there is no order (say Philosophers) *nisi cum relatione ad aliquid primum*, without reference, or respect to some First, and therefore all Common-Wealths, for the preservation of unity and peace within themselves will have some Supremacy, which as the Center of a Circle is one, and can be no more then one, I do not mean more then one man, but more then one Supream,, so our Apostle speaks of Governours, as many, of Supream, as of one.

Both the Supreme and the Subordinate Governour, their office is, for the punishment of those that do evil, and for the praise of them that do well: this is the end of Magistracy, not alwayes of the Magistrate; he may aime at the dignity, not at the duty of his place, and clamber the tree to fill his pocket; not to shake the fruit for them that are under it; but they are set
above

above others; for others; not for themselves: for (as *Seneca* said) the Common-Wealth is not for them, but they for the Common-Wealth: they are called by names of Dignity, Principalities, Eminent Powers, Gods; as by names of duty; and that in respect of the whole Common-Wealth, Foundations, Corner-stones fathers of their country, in respect of the Church Nursing fathers, in respect of the laws *quidam legum*, Keepers of the laws; not Lords of them: in respect of offenders, they are Gods swordbearers, in respect of well doers, shield-bearers, healers, benefactors, this in respect of their office, but in respect of their private, they may be Foxes, as *Herod*; Lions, as *Nero*.

2 For punishment, and for praise, the Apostle *Paul* too uses this word praise, *Rom 13.3.* the praise of a private man is commendation, the praise of a Magistrate is *encouragement* and *protection*, if there were no severity in a Common-Wealth it would be quite overrun with wicked men, more intollerable then wild beasts and vermin; There was no Magistrate or Heyre of restraint in *Laish*, *Judges 18.7.* and so they became a prey easily, you cōceive not their misery of that which some call a liberty to do every one what is good in their own eyes, better live where nothing, then where all things are lawful; And there must be praise too, a Magistrates office is executed by his tongue, as well as by his hand, this is a word that might have expressed a Magistrate even in state of Innocency, wherein (some hold) there should have been *Imperium blandum* though not *onerosum*, what need have good men, Saints (say they) of Civil Magistracy the *πρωτοψευδ* of anti-Magistraticall men, of whom I may say as he said of *Cato*,

Subjection to Magistrates,

he speaks as if we were in *Platoes Common-Wealth* not in *Face Romuli*; if we could make men, we should have lesse need to make Magistrates, yet there would be need too, I would all were honest men that call themselves Saints; If they were all Saints, they are not all Angells, they may do evil; *Moses* had a great task, though most of his charge were Church-Members, preventing justice is an excellent part of a Magistrate: It's a point of justice to whip an idle beggar, but more excellent to prevent Idlenesse and beggary, a flock of sheep must have a shepherd, though there be no Wolves in the flock, there may be some about them. The Magistrate is no hinderance to goodnesse, which is doubled, when one is both a good man, and a good subject.

3. *For the punishment of evil doers, the praise of well doers*, and herein he speakes accurately and properly, so *Paul, Rom. 13. 3. If thou do evil fear; If thou wilt not fear, do well*; for the Magistrates are a terrour to evil works; *Pilate* spoke like a Magistrate *what evil hath he done*, The Magistrate judges of persons by their causes and their crimes; an ill man may be *right in his cause*, a good man may be an *evil doer*, suffer not *as evil doers*, saith the Apostle to good Christians, *in nostro Foro*, we call a godly man a *good man*, you upon the *Exchange* call an able and a rich man a *good man*, but as to the eye of the Law & of the Magistrate, which should be but one, men are judged good or evil by their crimes, or by their causes, not by their own persons, as the ballance tells you not w^{ch} is Gold, which Iron, but which is good weight, and which too light; and if in this diversity of Opinions among us, a Magistrate

strate bribed happily by his opinion to think all of his judgement or party good men, and so give them the white stone, and turn the edge of the axe towards others, then upon that account it would follow that all the Christians in the world should be judged evil doers, and all of them punished by the heathen Magistrate, and I should think that the skin of such a Judge was worthy to be flead off, to make a Cushion for other Judges to sit upon, for I think that which *Latimer* speaks off, is worn out before now, Pardon me in this expression it's but against acceptance of persons, in them that turn Judgment into wormwood, that either justifie the wicked, or take the righteousness of the righteous from him.

2. From what is said to private Christians.

That they are enjoyned Subjection to the Magistrate whether Supream or Subordinate, *ὑποτάχῃ* tion 1.

the word used by *Paul*, *Rom. 13. Tit. 3.* and by *Peter* here inclosing all the duties which this relation doth bespeak; Praying for him, paying tribute to him, living under him, as Honour in the fifth Commandement; *Nullum animal*, saith one, *morosius homine*, no creature more sturdy and peevish then man; subjection is a hard duty to corrupt nature, but dominion sweet; The Bramble would fain be King over the Trees, and calls too, and brags of his shadow, which is scarce able to hide a Grasshopper, and threatens fire to come out of him to burn the Cedars, *Judges 9. 15.* Oh that some body would make me a Judge, saith *Absalon*; Subjection to obedience is not pleasing, subjection to punishment more harsh, and yet so large is this subjection *Omnis anima*, *Rom.*

13. 1. *Must of necessity be subject*, ver. 5. it's not a point of liberty or arbitrary choice, if a City or such a Company of people should agree, and make an order that there should be no Magistracy, that agreement is null and void as against the Law of God, and Nature, as I suppose.

I have not read any pleadings against Magistracie in Heathen Authours, but there are such to be found amongst Christians, against Christian Magistrates; and thereby you may see what products are mis-begotten out of the Scripture, wrested, & set upon the wrack, whereby it is made to speak what it never meant, that place, *1 Cor. 7. Ye are bought with a price, be not ye servants of men*, pleads, say they, against servitude and subjection, and so it doth to mens lusts; But it carries further then they would have it, for by that rule that there must be no servants, there must be no Masters, and then the rules given to both are void; And that place *Heb. 8.* pleads against Ministers *that should be taught of God, and not every one of his brother*; but it carries too far too, for by that rule they must not preach no more then we: Monstrous and mishapen births have been begotten upon the holy Scripture, by the unlearned folly, and unsober wit of men, and as for those prohibitions of private revenge or retaliation, *Matth. 5.* They rather argue *that God hath put his sword into the Magistrates hands for my good*, and therefore, *hath forbidden me to smite with it*, we therefore plead for subjection to Magistracie, to their Authoritie, not their lusts; neither do we by subjection to Magistracy which is of God, thereby justify their

fins,

finnes and enormities whatsoever.

The *Romanes* had pierced into *Asia*, and got possession by no better Title, then the Lion, and the Fox could make them, and the Emperours that now had conquered those *Romanes*, were as wicked as the earth bore, and if subjection to their Authoritie had drawn into consequence the justification of their Actions or Injuries, then the injunction had been very hard, and more then God, or any Magistrate good or bad doth ordinarily require of any Subject; the subjection of a childe to his Father, doth not justify the whoredome in which his father did beget him.

The second being already spoken too; I take it and the third together: The subjection enjoyned is to every form and degree of civill Magistracie, *for the Lords sake*, this invites obedience and sweetens, and encourages it, that it is for the Lord, by whom the Magistrate hath his Authoritie; for when he exercises it, he sustains as it were his Person, stands in his stead, bears his Image, and is his Minister: It is the Magistrates bridle, that he rules for God: It is the Subjects spur, that he obeyes for God. How little doth he fear the face of a great Man that is Commission'd from the Highest, you shall not be afraid of the face of Man, *for the judgement is Gods*, Deut. 1. 17. Obser. 2.
and 3.

What an awfull command layes it upon the Subject, especially, if a Christian, when he sees God in the Magistrate: Now he will obey, not because he sees *fascies & securim*, but for Conscience sake; the clearest example whereof, We see in the Primitive Christi-

Christians, whose power and number needed not to have feared the sword, had they not more feared the sinne of opposition, nor any particular example in Scripture, is clearer then that of *Ambrose*, who durst not side with *Maximus* a great Commander, though the Emperour young *Valentinian* was both an *Arrian* Heretick, and had been intollerably injurious to the Church, and to *Ambrose* himself at *Millaine*: How secure is that Magistrate without his bundle of rods and axe, whose Subjects have Consciences, that can see God in Magistracy, through all the Magistrate his sinnes and oppressions. It is *propter Dominum*, that invites unto that sweetnesse the duty, that binds the hands, and bridles the mouth, and it is that also that limits the subjection, *For the Lord*; not against him, there is a laudable disobedience; Nature it self teacheth, *Socrates* to reply, as the Apostles did, *We will obey God, rather then you, else we obey not as an Israelite, but as a Jezreelite, that took the command and destroyed Naboth*. Here contrary to the sence of all good men, and of reason are those Parasites of Authoritie, Court-flatterers, that can blow up Authoritie, till it be too bigg for it selfe, and make them beleeve they are gods, and must be obeyed, command they what they will.

Observ.

The Common good of the Societie wherein we live, might be a motive to our subjection to the Office of the Magistrate who procures it: *For the punishment of evil doers*, and the prayse of them that do well; If the Ship founder in the Sea, who can hope to secure his private Cabin, why doth
water

water forsake his own Center to run upward? but to prevent a vacuitie in the Universe; our own peace, lieth in the peace of the Citie; and therefore saith the Scripture, *Seek the peace of it*, Jer. 29. 7. The labour is the Magistrates, the good is ours: and it is the greatest good that we can expect or enjoy in this life; viz. *A quiet and peaceable life, in all godlynesse and honestie*, 1 Tim. 2. Godly and honest they make us not, but they make our lives quiet and peaceable; through their vigilancie we sleep, through their care, we are secure; through their publicke employment, we attend our private.

It is through the Magistrate, that we live not *more belluino*, as a Heard of Beasts, that every Enemy is not Master of our lives, that any man, (as *Austine*) can say, *Hac Villamea est*, and good men have the most benefit by the Magistrate; the miseries of Anarchy would fall most heavy on them; and therefore, they of all men have least reason to cut down the Tree that most shaddoweth them.

Thus far for Explication, the Application followes, and first, generally to the Magistrate, and to the Subject; then particularly, with respect to the season.

To the MAGISTRATE, and that
in three Uses.

I. **T**HAT he may lawfully take the sword which God and Man puts into his hand ; It is not lawfull in a Heathen hand, and unlawfull in a Christians. The sence of all Orthodoxe Christians descending from the Apostles to these dayes, makes it plain, He is the Minister of God, his sword-bearer, his sheild-bearer ; Let it not be preached out of your hand by a Jesuite, in a *Socinian*, or in what cloak soever.

It's not much to be doubted, that such Emissaries have left their nests to make Proselytes amongst us, for where the sore is, there are the flies; nor any wonder they should call the Pope Christs vicar, when they are at home; and Antichrist when they are here when the Devil appeared to Christ as a Devil, he comes with *if's* ; *If thou be the Son of God ?* when he is in the possessed, Then, Thou art Christ the Son of God, when they are at home, the Magistrate is little better then the Popes Executioner, or hang-man, when they are here, they would not have the Magistrate so much, being ready by their principles, and the old revenge, to perform that office themselves; and therefore they are restless untill they accomplish that which *Demosthenes* observed, that the Wolves and Foxes would be at agreement with the sheep, but they must first deliver up their dogs, the old act is to bring Magistracy first out of
reputa-

putation, and then where is their authority; let them take what shape, and pipe what tune they will, let not *Argus* close his eies.

2. Remember that Government is not for them that Govern; but them that are Governed: not for private, but publick ends; every thing that moves, though it be a stone, moves to the Center of the world, you are eccentric when either honour or wealth take you up; the shepherd may receive the fleece, and eat the milk of his flock, but his office is to keep the sheep, for this cause, *Rom. 13.* ye receive tribute because you do προσκομισαίν attend mainly and continually on Governing, *Nehemiah* upon occasion did not take it, but yet there is that's called the bread of the Governour, *cap. 5. 14.*

3. If our subjection be *propter Dominum*, then use your authority *propter Dominum*, he that keeps sheep feeds their bodies, he that rules over men that have souls, must consider that you may not, cannot compel faith or conscience, but you have a businesse in matter of Religion, not as *Uzziah*, but as *Hezekiah* (saith *Dr. Reynolds*) by encouraging the Ministers and pulling down the nests of Idolatry, you know the fourth Commandement is directed to the Master, to the father, to the Magistrate, The ten Tribes after they had cast off Gods Religion never had a good King, and their Kingdome unsettled and tottering, as a learned Knight observes from those words, *1 Kings 14. 15.* they were as a reed shaken in

the water, that moves this way and that way, and never stands quiet, and therefore let it be upon your hearts that you are the Ministers of God for Government, to punish the evil and to praise the good, and we are the Ministers of God for the reprooving of the evil, and encouragement of the good; *Moses* and *Aaron* both helpful to one another, both Ministers of God in their way; and though the Church and Common-wealth be two bodies, not severally but respectively, yet one and the same man may be a member of both, and therefore the soundness or sickness of the Church, is of great concernment to the Common-Wealth, both Physician and Surgeon are conversant about one body, the one respects the inward disease, the other the outward sore, so *Hæreticus qui errat*, is under our, *hæreticus qui turba* under your office; we may be one without the other but not in a Christian Common-Wealth, and therefore let the one uphold the other, Ministry uphold Magistracy, Magistracy uphold Ministry, the want of the one will make too much work for the other, and let the Pole that holds up the brazen Serpent, stand, I speak as to the office of the Ministry, for their maintenance; the subject of the time for discourse, I have little to say, nor is it needful to speak to you (blessed be God) but this observe that God hath seated our Argument in every other mans breast; even in their breasts that maintain us, as if God would have them to feel their own Arguments, and acknowledge ours in their own.

The Magistrate, for this cause receives tribute,
because he attends on the Common-Wealth;

That's our Argument.

The souldier hath our Argument in his breast,
who goes not to warfare at his own charge.

The husbandman hath it also, who plants a vine-
yard; who plowes, and sowes, and doth not reap
the fruit?

The shepheard hath our Argument at home, who
feeds the flock, and eates not the milk?

The very labourer hath our Argument, for the
labourer is worthy of his hire.

The Oxe if he could speak (as once the Ass did,
and reproved the madnesse of the man) would use
our Argument; I thrash, muzzle me not. And are
not we in these lists? Yea, for if we sowe spiritual
things, why should not we reap of your carnal things,
a fit Argument for a Merchant upon the Exchange,
for this is but a spiritual exchange, *carnal things* for
spiritual things; Haply they will allow us Almes,
but Scripture is not content with that word. It
must be honour, and because that might not be in-
terpreted by a jejune reverence, it is called a double
honour, let any man in his calling, shew a title bet-
ter assured.

To the subject.

I meddle not with that great question, agitated
in this land in later years; which is in case when the
Supremacy doth as it were fall a peeces within it self,
but with the duty of private Christians to the Ma-
gistrate,

Use. 2.

Subjection to Magistrates,

Magistrate, whether supream, or subordinate ; and to them I say, pay your dutie to the Magistrate for his Protection ; pray for them, for all that are in Authoritie, and hold up *Moses* hands by Prayer, *1 Timothy* 2. and be subject to their Authoritie, for it is of God ; and as the old Proverb is, *must*, is for the King ; so there is a must here, You must be subject to the Magistrate, the branches of it are lopt by very many, the Papists make him the supream, yet a servant to the Pope to beare up his train : The *Donatist* of old, and many now cry, *Quid Imperatori cum Ecclesia ?* and there are in the World, that are for *Root* and *Branch* ; but the Orthodox Christian, neither is a Parasite to flatter the Authority into exorbitancie, nor a demolisher thereof.

If I had time to set before you the misery of Anarchy, I would make you tremble at the thought of it, for then you should see men as motes in a Sun-beame, fly up and down, one upward, and another down, a thousand wayes, and neither *life* nor *libertie*, nor *propertie* could be called your own, and what should *Paul* doe for his appeal to *Cesar*, let the men and their actions be what they may, yet the Authoritie is for our good, *Cesar noster est a nostro Domino constitutus* (saith *Tertullian*) *Cesar* is ours, let over us by our Lord.

More

More particularly,

First, for you (my Lord) that are the setting
 Sun: It is your happinesse that you can use that
 speech of Hezekiah, *There hath been peace in your
 dayes*; I commend to you that excellent clofe of Sa-
 muel, 1 Samuel 12.3. when he laid down his Go-
 vernment, *Whose Oxe have I taken, whose Asse, or
 whom have I defrauded, of whose hand have I received
 any bribe?* Go off with thanksgivings to God, and let
 this Citie and your own conscience give you thanks,
 but withall set all accounts clear between God and
 your soul, and remember that a year of Majoralty
 may bring more sinne upon you, then all the dayes
 of your life: I mean, such finnes as are called our
nostra terra, our-other mens finnes which are such as *aliena*
 happily a Magistrate little thinks of.

Secondly, For you the Electors, I suppose you
 know your rule, take heed of that which is the bane
 of all societies, sedition and tumultuousnesse, and un-
 quietnesse, I know you may be deceived, in your
 choice, the Historian saith of Galba that he was *om-
 nium judic.o dignus imperio, nisi imperasset*, some mens
 sins go before, & some follow after, and we know not
 what unseen leakes may be in a vessel, untill, there
 be something put into it, but let your aim be right
 and hearts be unbiafs'd; It's a great liberty you have
 to chuse whom you must be subject unto, and a great
 happinesse that you have so many good men to
 choose out off, we undervalue the greatest benefits
 when they are common, and you lift up the hand

in:

Subjection to Magistrates,

in course many time, rather then in confidence.

In the generall, your eye should be pitcht upon a good man, and upon a fit man : for every good man is not fit for this service, nor for this time. The Hebrew Masters recount seven properties of a fit man, markt out in two places of holy Scripture, *Exodus 18. Dent. 1.*

First, *An able man*, that is as the word imports, a stout man, well resolved against bribes and fears perswasions and menaces, not like an empty balance that stands tottering, and a penny weight determines it. It is a cursed Principle of Machiavels, among his other Paradoxes in policy, he would have a subordinate Magistrate, *instaf mola trusatilis*, like a hand-mill which a superiour Magistrate may easily turn round, as he will.

Secondly, *Fearing God*, for he that rules for God hath need to fear him with a pious fear : and he that fears God as a private man, will in all likely hood, fear him as a Magistrate ; in serving God being a Magistrate, in those things wherein he cannot serve him, but as a Magistrate : For, *In hoc*, (saith Augustine,) *serviunt Reges Deo, in quo non possunt nisi Reges.*

Thirdly, *Men of Truth, or just men.* He that rules over men, must needs be just, *2 Samuel, 23.* and he that is by giving *suum cuique*, the long coat to the Dwarf, if it be his : for default whereof, *Cyrus* his Master, whipt him when he was a Boy, because he considered in the childish controversie

char

that came before him, were like a Taylor, for whom the Garment was most fit, then like a Judge whose coat was.

Fourthly, *Hating Covetousnesse*; that bribes throw not dust in his eyes. He is the best Magistrate that is good for nothing, A rare Vertue!

Fifthly, *A Wise Man*; One that (as they say) hath his third eye; that is, Experience: For an ignorant Magistrate, doth justice by adventure, and that oftentimes is by misadventure. It is a saying of *Luther*, That if a wise man, and a good man both cannot be had, rather chuse a man liberally good, then intollerably ignorant; As if you were to seek a Pilot, a Lawyer, a Physician, you would chuse such a one, as in his facultie is skillfull.

Sixthly, *A known man*; or One of good fame for Reputation makes Authoritie valued, which other wise is rendred contemptible.

Seventhly, *One that is of the Chief of the Tribes*, Deuteronomie 1. 15. *A Cedar, an Olive, a Vine, not a Bramble*. For three things the Earth (saith the Scripture) is disquieted, A servant when he reigns, &c. *Nec Bellua tetrrior ulla est*.

And for Conclusion,

You Sir, that shall be Lord Major in Fiftie three, as hath been a year male-ominated to the government of this Citie; do not you fear the Stars; every old woman that can dream a tale is not one of

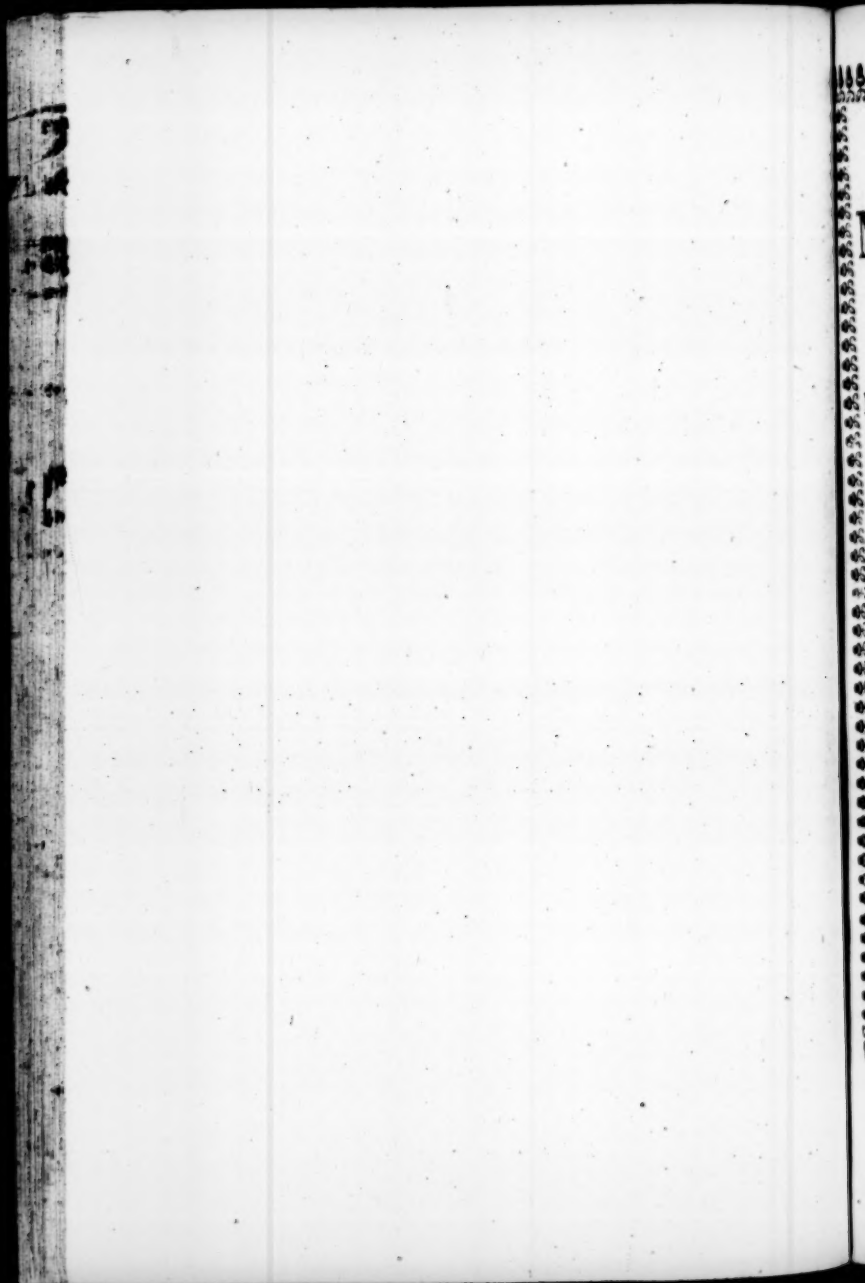
E the

Subjection to Magistrates,

the destinies: He gave this reason, why the old
 races in his time grew silent, because, saith he, we
 are grown *minus creduli*, do you trust God with your
 self, who hath trusted you with so great a City, and
 your Office with prayer & fasting, that another spirit
 may come upon you; and that he that hath girt you
 may bless you. Keep if it be possible the State which
 the City hath allowed you, as *Joseph* in Egypt did
 that, which the King had put upon him, for he that
 despiseth himself is the more easily despised by o-
 thers; and let Religion have your Countenance
 which hath crowned this land with so many ble-
 ssings, such miraculous preservations, as are peculiar
 to *England*; remember whose Minister you are, that
 so you may have courage, and for what end, that you
 may maintain your comfort.

FINIS.

old
e, m
ith y
ty, en
her sp
girt y
e wh
gypt d
r he th
ed by
tenanc
any ble
pecul
are, th
that y



SUBJECTION
T O
MAGISTRATES:

BOTH
Divine and Subordinate,

Presented in a third SERMON, Preached at
the Election of the Lord Major of London,
on Michaelmas day, 1655.

By Richard Vines, Preacher of Gods
Word at Laurence Jury London.

Rom. 13. 1.

Let every soul be subject to the higher power, for there is no
power but of God. The powers that be are ordained of
God.



LONDON,
Printed for Abel Roper at the Sun, over against
St. Dunstons Church in Fleetstreet. 1656.



S
S

Pr
5



Pa



Subjection to Magistrates both
Supream and Subordinate,
The Third Sermon, at the
Election of the Lord Major
of LONDON.

TITUS 3.1.

*Put them in minde to be subject to
Principalities and Powers, to obey
Magistrates, &c.*



Subjection to Civil Magistracie, even
that, which obtained in the world
at that time prest upon them of
Christian profession with such co-
gent Arguments, as are used by St.
Paul, Rom. 13.1,2, &c. and by St *Peter, 1. Epist.*
A 2 Cap.

Cap. 2. vers. 13, 14, 15. doth perspicuously intimate that which *Calvin* observeth, what adoe the Apostles had to contain the new World of Christianity within the true bounds of this duty, which he calls in my text *ὑπακοή*, obedience to Magistrates. For

1 The aspect or influence of Civil Authority at that time, *Heathenish*, was very malignant to Christianity.

2 The Gospel liberty unto which the Christians were called, was by many *Pseudochristians* stretched beyond the line, and mistaken, or misused unto scandal and abuse.

3 That old ferment of the *Jews*, being a mutinous and seditious temper against all Forreigne and Gentile authority, in defence of their own *αυτονομία*, had with either Jewish Fables, *Titus* 1. 14. spread into the Island, and inflamed the natural humour thereof, which (as one observed) was always seditious, and whose infamous character given of them by *Epimenides*, one of their own, even a *Prophet of their own*, the Apostle verifies, *Titus* 1. vers. 12, 13. *The Cretians are alwayes brutish, evil beasts, idle bellies.*

Whether some particular Reason at that time indisposed Christians to subjection unto Magistrate? or whether the universal pride of man aspiring *Adam-like* to a condition above himself? be the reason, that every *Absalon* aspires to be made Judge, and every thistle or bramble aspires to be a King,

English Translation in this place, yet is applied to obedience to God, *Acts* 5.29,32. or unto our obediencies to the perswasions of men, though no Magistrates, *Acts* 27.21. I confess, that subjection and obedience in common intention of speech do not much differ.

When the word *subject* is set alone without a second, it includes obedience, *Rom.* 13.1. 1 *Pet.* 2.3. *Titus* 2. verse 5. & 9 *Luke* 2.51. *Jam.* 4.7.

When the word *obedient* is set alone without a second it comprehends subjection, *Acts* 5.29, &c. I mean this of a voluntary and not enforced subjection, *Luke* 10.17.) But when both these words are used together in the same place, as they are in this text, they may be more accurately distinguished.

Subjection relates to the person, that is supream in place, function, office, and the contrary, or opposite hereunto is resistance; *ὑποτάσσειν* & *ἀντιτάσσειν*, are opposed, *Rom.* 13.2. that is, *subjection* and *resistance*.

Obedience properly relates to the Magistrate his *Edicts, Laws, lawful and honest commands*.

And it hath ordinarily been pleaded by honest disobeyers of unjust commands; We refuse not to be subject, we resist not, we oppose not the authority; therefore we submit our selves to the penalty of the Magistrates infliction without resistance; but we dare not, we will not perform the command enjoined, *Dan.* 3.18. and thus it is plain,

plain, there may be subjection to just authority (for that is good and lawful) when there is not obedience unto unjust commands; the one being ordained of God, when the command may be contrary to, and against Gods.

The third point is *the sum of that debt*, which the subject owes to the civil Magistrate, is to be subject to him in his place or office, and to be obedient to him in his commands; I might say *honest obedience*, but that I look not to be carped, no more then the Apostles did, that gave this command to servants, to obey their masters *in all things*, Col. 3. 22. nor yet (though I acknowledge the subject, or the servant to be (as he said) ὑποτάκτον ἐν κυρίῳ a rational instrument) would I open a gap for every unquiet & unsober dispute, that on purpose, to shift off the Magistrates or the Masters commands, may think it enough to pretend *they are not honest*, and so the Master shall indeed be the *Master*, but the servant is the *Judge*, the Magistrate is the *Magistrate*, but the subject is the *Judge*, which indeed he is *of his own action*, by the judgement of *Discretion*, but not of the command by the judgement of *Authority*, for that would be an easie way to overturn both authority and obedience, and to leave all to the best disputant.

4 *Those to whom* this debt is to be paid, are the principalities & powers, they are *all* that are in rank of Magistracy respectively, both the Highest and the Subordinate in this Scale; *Principalities and Powers*, saith the text, ἀρχαὶ, *principalities*, that is

is ἀρχαὶ ὑπερέχουσαι, supereminent, or superexcellent powers, *Rom. 13.1.* that are in highest orbe *ἰσχυραὶ powers*, those that are Presidents of Provinces, who though not in highest orbe of Supremacy, are yet in a neerer orbe to you, as being in the Sphere where you live. So the Apostle *Peter*, *1 Pet. 2.14.* Commands subjection, whether to them he calls *Βασιλεῖς Kings*, so the Greek Authors call the *Roman Emperours*, meaning by Kings, such as was at that time *ἀντιστοιχούσης* in the Sovereignty, and by *ἡγεμόνες Governours*, the inferiour Officers and Governours under the Supream, and the Apostle *Paul* thus expresses the several ranks of Magistrates, *1 Tim. 2.2.* Kings, and all that are in authority.

The Point of Doctrine is,

That this debt of subjection and obedience is due to all that have share in the Civil Government *respectively*, whether they be in the Supremacy or in Subordination.

The superscription that is upon a two pence, owns the same authority as that which is upon a twelve-pence, that word, *Rom. 13.4,6.* the Ruler is, *θεῷ διακονεῖ, θεῷ λειτουργεῖ*, Gods Minister to thee for good, Gods publick officer commends all Magistracy to us. If the Supreme Officer was like the Sun, which by his motion carries his light through his whole circuit, we should need no more, but himself, but he is like the Sea that having all fulness in it self, sends from it self fountains and rivers to water all the Continent whither

*Cunaeus de
Repub.*

the Sea it self cannot come; And God while he kept the chief Government over *Israel* (as I may say in his own hand, whereupon *Iosephus* calls it a *Theocracy*) did as we know, erect under himself *Judges* or *Dictators* in their necessities who (as one observes) did alwayes prosper in their achievements, being (as I may say) Gods *Lieutenants*. In want of which we read, that there was no King in *Israel*, not because the *Sanhedrin* did not sit at those times, but because there was no Chief or Sovereign Magistrate that might exercise coercion, and work deliverance in Gods stead. As for the dispensation of common Justice they had the *Seventy*, the *Viginti Triumvirate* in the greater, and a *Triumvirate* in the lesser Towns, and thus the publick Justice was brought home to them, till there arose some hard matter to be determined by Appeal, whose judgement was final in the case, *Dent. 17. 9, 10, 11, 12.*

And therefore, if there be any (as there are) that think it necessary that the *Judicials* of the *Jews*, and that the *form* and *mode* of Government that obtain'd amongst them be re-introduced into other States & Kingdoms they may please to consider, that even the *Iewish* form was variable, that the Apostle *Peter* commands Christian subjection to every *humane ordinance*, and that *Paul* saith, that the powers that be (that is in the world at that time) are ordained of God, *Rom. 13. 2.*

These are the four points, which being thus con-

our

out shall be made up into further use in their order.

From the first of them, the Ministers duty to put the people in minde of their obedience to Magistracie you may learn.

1 This duty is charged upon the Minister as the publick remembrancer of the people to whom is committed the dispensation of sound doctrine, *Titus 2. 1.* serving to keep them right in the duties of their relations towards one another, and therefore it appears that God will honour the standing Ministry with this publick service, that the flock may not stand at any mans *courtesie* that will feed them (I say not poison them) but expect it from some hand of standing duty, and it appears that our Antimagistratical men, do for the same reason cry down the Ministry, as *Demosthe-*ne observed the sheep were required to deliver up their Dogs that wakened them by their barking at the coming of Wolves or Thieves.

2 A faithful Ministry is very useful to Civil Magistracie in discharge of this office of putting the people in minde of their subjection to authority, for commonly people are querulous and waspishly froward against authority, and subjection to mans nature is grievous, good service doth the Minister of Gods Word do for the Magistrate, who is also called the Minister of God in bearing of his sword, and let these two Ministers like twins supporting one the other flourish and live together,

ther, good service doth the Minister also for the people in warning them of their duty, and of their doing it for conscience sake, for heathen Kingdoms and Policies that want this office of remembrancers do usually more obey for wrath then conscience. Oh ! let not the Minister of the Word who is their Remembrancer cut the girdle of this relation between Magistrate and subject by blowing the one up into Tyranny, or laying him low into contempt or contumely, or by pulling away the other, *viz. the subject* as an Ivy from the tree that supports and sustains it, for surely you ought not to turn your *host* out of dores, that gives the Gospel house-room and hospitality in his Territories, no though he were a Heathen, *va soli*, woe be to either of them that is alone, I know and am sorry that the Pulpit which is the Watch-tower whence this Remembrancer gives warning, is sometimes so partial and so passionate as rather to seem to blow *Sheba* his Trumpet, or to throw dirt in the face of Authority, for I believe that God hath put this office on the Gospel Minister, partly to sweeten and make the Gospel acceptable to States and Magistrates, which otherwise as a *Ban-resean* would (to speak humanely) have been hunted out of all places.

I confess, it is not our place as the Herald to blazon titles, or pragmatically to model forms and modes of Policy, such have produced unhappy *Empericks* of the Body Politick, as unhappy as

Abiathar in being factor for *Adonijah*, 1 *Kings* 2. 26. or as *Phaeton* undertaking the Chariot of the Sun, but our office is to put servants in mind to be subject *ἰσθὺς δευαότατ.* 1 *Tim* 6. 1. to their own masters, & wives to be subject, *ἰσθὺς ἀνδράσιν*, 1 *Pet.* 3. 1. to their own husbands, so the people to be subject to their own Magistrates, viz. the powers that be in place and possession of Magistracy. And therefore according to their partiality and fancy do cry up a Magistrate, that is of their own party or opinion, and the same man they cry down that is otherwise minded, seem to me to miss the true grounds of subjection to him, which *Sophocles* hit better upon, saying, what then? Must we obey? Why not, saith he? *ἡγεμονίας γὰρ*, for they are Rulers in place of Magistracy, and the Apostle seems to hold to this rule, for he checks his own mistake of calling *Ananias* the High Priest, whited wall; by alledging that text of speaking evil of the Ruler of his people; and yet it is probable he knew not that he came into that place by lineal succession, but irregularly and surreptitiously, as most of them had done since the time of the *Macchabees*, and our Saviour told the captious *Jews*, that they receiving *Cæsars* Coine a signe of his Sovereignty must in reason give to *Cæsar* what was his.

3 God is the countenancer and approver of Civil Magistracy, as appears in that he will have the Minister of his Word to put the people in mind to be subject to it, for it is the ordinance of God, *Rom.* 13. 2. and as the *Romans* made the Tribune

bunes ἀέλας, inviolable, so hath God secured Magistracie from resistance by denouncing damnation to *resisters*, God will maintain his own Ministers, and such are Magistrates though Heathen, but you must distinguish between the function or office it self, which maintains peace and safety, a peaceable and quiet life in godliness and honesty, and between the unlawful commands and lusts of the Magistrate, we may not resist the office, we must not obey the unjust commands. If *Jerobam* set up his Calves, or *Nebuchadnezzar* his Image, *We will not serve thy gods*, Dan. 3. 38. is the best answer, our disobedience is our best obedience, God hath countenanced and honoured disobeyers of sinful commands, as we see in the three Worthies, but God hath not favoured seditious perturbers of the Magistrate, as we see in *Abalom* and *Sheba*, &c.

From the second point I shall commend to your further satisfaction two things.

1. Let no professed Christian imagine himself to be by his Christianity the more free, or exempt from the civil authority, that is over him though he be Heathenish for this you shall neither learn from the *head*, nor from the *Doctrine* of our Christian profession. Our Lord Christ for his part acknowledged that *Pilate* his power over him was given of God, & our doctrine is, that every man wherein he is called must therein abide with God, 1 Cor. 7. 34. not forbidding a man thereby to better his condition

(if we may) but to use it rather, v. 21. but shewing that his priviledges though they be great, yet are they spirituall, and that his outward condition and state is not changed, or bettered by becoming Christian, the wife is not freed from her heathen husband, the bond servant is not made free from his master, the Subject not exempt from his tyrant, nor the prisoner from his prison, for then the Gospel hook would catch false-ended persons for the bait sake, but we have a better rule *religio christiana non tollit ordinationes politicas* the Christian religion doth not abrogate the wholsome ordinances of the State.

Neither doth Christianity, prohibit a Christian to be a Magistrate, nor a Christian subject to pay him subjection, It is true unto the unlawfull commands either of the heathen or Christian Magistrate it may be pleaded in barre, *Acts 5.29*. We ought to obey God rather than men, but it was a spice of that desperate Doctrine of those *Pseudo-christians* the *Gnosticks* to please their deluded followers and themselves by promising liberty, *1 Pet. 2. 19*. An egge of the same bird was that *sway* (call yee it) or *delusion* of those Rustick Peasants, Libertines of *Germany* in our ancestors days, who arose in such swarms to take the sword out of the Magistrates hand to put it into their owne scabbard, and to level their estates, into more plainness and evenness, pretending that the sword of civil Authority becomes not a *Christian hand*,
nor

nor do we say they find it in such a hand in all the New Testament as if it might please them to have *Pilate* a Judge because he judged Christ; no other must fit us. But shall we thinke that *John* would not forbid the Publican his office as if inconsistent with Christianity, and Christ hath forbidden the Magistrate his; Are the Jewish Magistrates called *Gods*? and do the Prophets call them *Shields* for their protection, *Corners* for their support, *Nayles* for their uniting of the people. *Zac.* 10. 6. *Isa.* 22. 23. *Hos.* 4. 18. Doth the New Testament call them *Dignities*, *Principalities*, *Powers*, yea the very heathen Magistrates, *Ministers* and *Officers* for *God* and for thy *Good*. *Rom.* 13. Doe the Heathens *Plato* and *Homer* call them *σωτῆρες ποιμένες*, *Saviours* and *Shepherds* of the people, (for so they are by the intention of their office and place, though they be *Nero's* for blood and lust,) and shall they that are promised to be nursing fathers, *Isa.* 49. that are commanded to be so wise as to kisse the son, *Psal.* 2. that are prophesied to tread upon the Heathen Empire, and crush the bloody Dragon, be unfit to make a nail in the Gospell Commonwealth?

What must we turne our direction crosse to the *Apostle*, and put Christians in mind not to be subject to Christian Magistrates, and make them incapable of Government of Christians that are most fit for it, and for whom we must pray that we may live, a peaceable life in all godlinesse and

honesty, for this is good and acceptable in the sight of God, our Saviour, *1 Tim. 2. 13. Qui regnat celestia, non adimit terrena*, Will Christ take mens kingdoms away if they turn Christians? Will he that is King of Kings have under his Empire no Christian Kings? surely the Apostle commands, *1 Tim. 6. 2.* Those servants that have believing masters, the rather to do them service, and why the subject that hath a believing Magistrate should not do so too, I know not. In fine, I might argue against this denial of Christian Magistracie by argument drawn from the scandal which it draws upon Religion (whereof Christ teaches every Christian to be chary, *Matth. 17. 27.*) but that I finde this kind of Libertines are not much moved with such arguments, nor are they much in date or in request with many that most pretend to holiness, in these times.

I have used this length upon this place of Doctrine, not because the sober part of men (as I hope) do much need it, but as the Apostle saith, *2 Thes. 2. 1. That you be not soon shaken in minde, as that the day of Christ is at hand*, so I say to you that you be not shaken in minde, as that the Kingdom of Christ (as some say) was at the threshold, even now in 1656. For as its said, *Luke 17. 20.* this Kingdom comes not with observation. Its a Jewish fancy to look for such pomp and splendor as temporal Monarchs are furnisht with; It is within and already (saith he) *amongst you*, for my Kingdom is not of this world. It was set up in the days

of those Kings (as Daniel saith, Cap. 2. 44. and shall never be destroyed, but certainly that such a temporal Kingdom of Christ is so neer as shall put down the temporal civil Magistracy as now it obtains, as Tapers that are eclipsed by the Sun, or Candle-rushes put out by Torches, is more then I can affirm and hath some unpleasant reflexion upon the Magistracy Christian.

From the third Point observe:

That this great debt of subjection and obedience be duly paid without grudging, two things call for payment. 1 The command of God whole Officer the Magistrate is. 2 Your own good by whom you sleepe, you walke, you are masters of your own, you are Masters of your lives, you hold all these at this Rent-service, your subjection. There is a certain light in mans minde, that tels them they cannot live together in society without this *nail*, the mutinous members that rose up against the belly for eating up their labours were quieted by this oratory, that it did but digest the meat for them, nothing more pernicious then the inferiour his refusal of obedience to the Magistrate, especially you that are Christians have *most benefit* by Magistracy, for you are exposed to more envy of wicked men by your profession, and are by your principles more unarmed from private revenge.

Besides that, you hold your Religion, your greatest treasure in peaceable possession by his inspection and protection, except the Magistrate shall

shall profess himself a *Gallio* that cares for no such thing, or be like *Esharhaddon*, that sent into the Kingdom of subdued *Israel*, a mixture or galli-mixture of several Religions in designe, *ut in communi consilium non fieret religionum diversitas*, that is, That diversity of Religion might hinder common counsels.

But this Province, I confess, properly belongs to the Sovereigne, though for the executive part to every Magistrate in his order & place, as the cause of the false prophet pertained to the Supream Jurisdiction, therefore our Saviour saith (as *Cunaeus* observes) that a Prophet could not perish out of *Jerusalem*. Blasphemy hurts the name, Heresie the Truth, Idolatry the worship of God, of these the Magistrate is as he is called the heir of restraint, *Judges* 18. 17. for in this the Prince as a Prince may serve God and cannot do it as he is as a private man, I bespeak this at the Magistrates hand, I mean *restraint*, for that God expects it at his hand is plain by that, that Idolatry was set up in *Micah* his house, *Judges* 17. 8. because at that time there was no King in *Israel*. Those that said, *Quid Imperatorum Ecclesia* (the *Donatists*) are justly upbraided by *Augustine*, that when the Emperour was against them, they cryed that cry, When for them they changed their note as their own partiality and interest led them, as all such kinde of spirits, will still do at this day.

The Magistrate will punish corporal adultery,

C 2

will

*Cunaeus de
Repub.*

will prohibit the sale of poysonous Drugs, and there is no great reason, but that the calamity of the Common-wealth may be prevented, which may accrue by depravation of Religion, for thereby *Respublica detrimentum capit*, as History and Experience may inform; as for the Ministers way, it is conviction, so Christ dealt with the Sadducees, and the Churches way is *binding* by Coercion; and the Magistrates way, is restraint and coercion in a civil way.

The Doctrine of this Church always was, that the intermeddling of the Civil Magistrate *in sacra*, was not that of *Uzzia*, but of *Hezekiah*, *Josiah*, &c. not to perform them, but to see them done, as *Reinolds* against *Hart* saith. The Inferences from the fourth point are these which follow.

I To put you in minde of the *Extent* of this duty of subjection and obedience, it reaches from him that is in highest, to him that is of lowest rank in Magistracy, all that have the stamp or mark of authority upon them, though the money differ in value, yet there is a superscription on the least piece, which speaks the same authority, the image of *Cesar* was upon a penny. The lower Officers are the *Supream*, his eyes, ears, hands, and therefore in them Magistracy may be wounded, *be subject*, (saith the Apostle) *to every ordinance of man*, whether he be *Supream*, or *Governours* under him, *1 Pet. 2. 13.* and it must be to both for the same reason, for the *Lords sake*, for *conscience sake*, *Rom. 13.* The honour of a child due to his father,

ther, the subjection of a servant to a *Master*, the respect of a wife towards a *Husband*, and so the subjection of a *subject* to a *Magistrate*. are not paid according to the *grandeur* of the person of the Superiour, but according to the relation in which he stands, to thee and me; but yet this is not so much considered as it ought to be.

2 To encourage the Magistrate what he may justly expect from the people under him, while he acts within his sphere, and stretches not his commands beyond his place; so though he be in lowest orbe, yet he hath by office a share, and some partance of authority wherein as Gods Minister for the conservation of the Peace and safety of the body he may expect protection and act (boldly, though not proudly) as not fearing the contempt of lofty spirits, but let every lower officer, carry in his eye the law of his place, for though the zeal of *Phineas* be highly commended by God in such a case as many men doe not understand the warrant, which doubtlesse was unquestionable, as also that of *Moses* in his killing the *Egyptian*, yet ordinarily, the subordinate Magistrate shall do well to observe the law of his place and verge of his power, so that he himself is like the *genus subalternum*, that is, but a private man in respect of that authority which is above, and Paramount to the place that he is in, and we know that a two pence will go but for a two pence, though it have a lawfull superscription as a bigger piece.

To

3 To enform the subject that howsoever he may be a greater man in birth, estate, riches, &c. than the Magistrate, whom he disdainfully overlooks, as the Cedar doth the shrub, yet that God doth command subjection & obedience to the Magistrate both supream and lower, not meerly for or according to the length of his sword, but for conscience towards God, upon whom the despising of his meanest Ministers reflects dishonour, and unto whom it is a displeasure, as the clipping but of two pēces as to the Prince, whose honor is thereby taken to be diminished, though they be of small value.

I shall conclude with a word to you that are the Electors of this next years Lord Major, know that your *χρηστωρία*, or Suffrage, is a talent that is put into your hand, of which you must give account, it was an ancient constitution in the Election of a Bishop, *Ut non ordo, sed meritum crearet Episcopum*: not seniority or order of course, but merit should make a Bishop. I know not whom you have in eye, let both be, if you please, and as it was said, 1 Sam. 16. 8. Look not upon externals, the mans countenance, but look unto those seven qualifications, (as the Hebrews number them) which God requires in a Head or Judge, Exod. 18. 21. Deut. 1. 15. which are all required (as is observed) to be found in him that is but one of *Triumvirate*, or but a Captain of Tens, how much more in a Lord Major of London.

And you, Sir, whom the Lord will honour, pray

ver that God would please to inaugurate you in-
our Government by pouring another spirit on
over, and the Lord support and guide you to fol-
the pattern of their wisdom that have broke
the Ma before you in this weighty service.

FIN IS.

Books following are printed for Abel Roper, at
the Sun against S. Dunstons Church in Fleetstreet.
11 Sermons preached upon several eminent oc-
cisions by Mr. Richard Vines. Viz.

1 *Calebs Integrity*, A Fast Sermon before the
House of Commons, on Numb. 14, 24.

2 *The Imposture of Seducing Teachers*, disco-
vered in a Spittle Sermon before the Lord Major,
Aldermen, &c. On Ephes. 4. 14, 15.

3 *Magnalia Dei ab Aquilone*, A Thanksgiving
Sermon before both Houses of Parliament, on
Psalm 63. 8.

4 *The posture of Davids spirit in a doubtful
Condition*, a Fast Sermon before the House of
Commons, on 2 Sam. 15. 25, 26.

5 *The Happiness of Israel*, A Thanksgiving
Sermon before both Houses of Parliament, and
the City of London, on Deut. 33. 29.

6 *The purifying unclean Hearts and Hands*, A
Fast Sermon before the House of Commons, on
James 4. 6.

7 *The Hearse of the Renowned Robert Earl of
Essex*,

Effex, A Sermon at his Funeral on 2 Sam. 3. 38.

8 *The Authors, Nature and Danger of Heresie*, a Fast Sermon before the House of Commons, on 2 Col. 2. 1.

9, 10, 11. *Subjection to Magistrates both supream and subordinate*, in three Sermons preached at the Elections of the Lord Major of the City of London, 3 yeers successively, on 2 Pet 13. 14, 15, 16.

12 *Corruption of Minde ascribed*, In a Sermon preached at Pauls on 2 Cor. 2. 17.

The Growth and Spreading of Heresie, a Fast Sermon before the House of Commons by Mr. *Thomas Hodges* on 2 Pet. 2. 2.

The Noble Order, a Fast Sermon before the House of Lords by Mr. *Daniel Evance*, on 1 Sam. 2. 30.

A Vindication of the Birth, Priviledge or Covenant Holinesse of Beleevers and their Office in the times of the Gospel, with the right of Infants to Baptisme, by Mr. *Thomas Blake* in answer to Mr. *Tombes*.

Vindicia Fœderis, or a Treatise of the Covenant of God entred with mankind in the severall kinds and degrees of it by Mr. *Thomas Blake*.

The Covenant sealed, or a Treatise of the Sacraments of both Covenants, Polemicall and Practicall, especially of the Sacraments of the Covenant of Grace, by Mr. *Thomas Blake*.

Saint Augustines Confessions, translated into English, illustrated with notes, wherein divers Antiquities are explained by Dr. *Watts*.

A New A. B. C. or short Catechisme composed according to the Rules and Directions concerning suspension from the Sacrament of the Lords Supper in case of ignorance; published for the help of ignorant people by Mr. *John Buckley* Pastor of *Thurlestone* in *Devon*.

SUBJECTION
TO
MAGISTRATES

BOTH

Supreme and Subordinate.

Laid open in a Second SERMON
upon that subject.

Preached at the Election of the Lord MAYOR
of LONDON, on *Michaelmas* day, 1654.

By *Richard Vines*, preacher of Gods Word at
Laurence Jury, London.

TITUS 3. 1.

*Put them in minde to be subject to principalities and
powers, &c.*

L O N D O N,

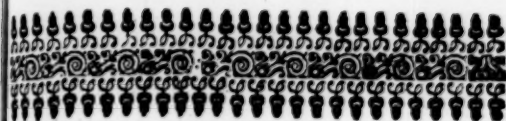
Printed for *Abel Roper*, at the Sun against
S^t Dunstons Church. 1655.

188
188
188
188
188

S

L

(1)



The Second
S E R M O N
At the Election of the
L O R D M A Y O R
O F
L O N D O N.

I P E T. 2. 15, 16.

BEing appointed to this service upon your last Election day in 1653. the providence of God led me to that Text *verses* 13, 14. of this Chapter, and because the two verses following are homogeneal to the same subject, and suitable to the season, I will proceed,

A 2

Verſes 15, 16.

Verses 15, 16.

15. *For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.*

16. *As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*

IN which words the Apostle re-inforces the charge laid upon all of Christian name, converted Jews, and Gentiles, that lived in those Asiatick Provinces specified *1 Pet. 1. 1.* and consequently upon every soul, as *Pauls* expression is, *Rom. 13. 1.* of whatsoever elevation, they be in christianity (as *Chrysostom* saith.)

The charge given is of subjection to Magistracy, verse 13. every ordinance of man, that obtains over the places where they live, tho different from that form that was calculated for the meridian of the Jews native Country; whether the Magistrate was Heathen or Christian; a *Nero* or a *Constantine*. Yea, and to every rank of the scale of Magistracy, whether supreme or subordinate; for the fear may force subjection rather to the Emperor, then an inferiour *Curator*; yet that which is for conscience sake, looks not so much.

(3)

much at the value of the peece as at the subscription, which is *propter Dominum* for the Lords sake.

And this charge is reinforced,

1. By reason given for it ver. 15.
2. By their reasons against it answered ver. 16.

The reason given for it is twofold,

1. That it is the will of God.
2. That so they shall stop the mouth of ignorant and foolish men, that calumniated Christians for seditious Beasts and Antimagistratical Rebels.

Their tacit reason, or objection against this subjection appears ver. 16. to be this.

Christianity is a free estate redeemed from slavery, especially to such men as hate our name, our profession, our Lord, tread us down as dirt, make bonfires of us, meat and sport for lions, drudges in their mettall mines &c.

Which he answers,

1. By Concession.
2. By Correction.
1. By Concession he grants their liberty: as free Christianity is a free state, by their redemption, by their spiritual nativity, Children of a free *venter*, *Jerusalem* which is above is free, which is the mother of us all, *Gal. 4.*

2. By

(4)

2. By Correction, Correcting the abuse *as not using the liberty, for a cloak or tail of wickedness and sedition.*

2. Regulating the use of it, but as the servants of God, who having ordained the powers, is served by them, by your subjection to them.

For the order of my proceedings, I shall first unfold the Doctrinal matter altogether. Then infer the Practical use of all. And lastly, make personal application according to the season.

For the Doctrinal matter of the 15th vers. I sum it up thus.

Doct. That subjection to Magistracy is enjoyned upon Christians by command of God and is also urged by Argument of reason, and this is the General.

Particularly the reasons are,

1st. That this is a duty well pleasing to God, for it is his will.

2. That by so well doing they shall gain or maintain the credit of religion, by silencing the open mouth of ignorant and foolish men.

It is enjoyned upon Christians by command, *verse 13.* submit your selves, and it is also urged by Argument of reason in my text, and it is to be remarked, with what importunity subjection is required of Christians in this

this place, in the 13th of the *Romans*, and the 3^d of *Titus*, ἀναγκὴ ὑποτάσσεσθαι. *Rom.* 13. 5. you must needs be subject, such importunity of command and reason is used, as may suggest to us, some doubt of the indisposedness or aversion of Christians above other men towards Magistracy. And indeed the Apostle signifies of some Pseudo-Christians in the last times. *2 Tim.* 3. 1. that they shall be lovers of themselves, traitors, heady &c. having a form of godliness. Yea, and it seems there was such a spawn of Christians in being even in those times, for both the Apostles *Peter* and *Jude*, as if they spoke with one mouth, *2 Pet.* 2. 10. *Jude* 8. do tell us of some of them that despised government, speak evil of dignities. And you may conceive that from the examples of some, the infamy would redound upon the whole profession; yet that this libertinisme flows from the lusts of professed Christians, and not from the principles of Christianity, I prove thus.

1. Because Christianity doth not extinguish the common law of nature, nor the common notions of truth or goodness, that are in a natural conscience, but rather ripens and improves them, for otherwise when one puts on the Christian, he should put off the man. *All truth is ours*, all truth and goodness,

goodness, though the pearl be found in the dunghil yet it is set in the ring of Christianity, I speak to *wisemen* saith the Apostle, and again doth not *nature teach you* ; And therefore the sence of authority must be as deeply planted in him who is *φύσει πολιτικὸν* by nature sociable as well as others and the sence of brutality as remote from him, who hath not the armour of horns and hoofs for his self-defence more then other men.

2. The particular principles of Christianity do well consent with the use and fruit of magistracy, and not in the least fight against, or oppose the office.

The use and fruit of it is a quiet and peaceable life in all godliness and honesty, for this is good and acceptable with God. *1 Tim. 2.*

3. Quietness and godliness, Peace and honesty, what can be more agreeable to our profession.

That the principles of it are not of least tincture of averfness to the office is plain, by the *Doctrine* which reckons the resistance thereof, the resistance of the ordinance of God, and involves every resister under condemnation, *Rom. 13. 2.* and by the grand pattern of our profession Christ Jesus, who being tempted upon the question said, *Deo Cafari*, and looked through *Pilate* to the gift of his power from above ; yea and wrought one

one of his miracles upon the ear of an officer
rashly wounded by *Peter* in defence of him.

The reason of this point is, that howsoever the Jewish religion in their nation might have a government calculated and cut out unto it in some respects; yet Christianity is so compounded and made up of spirituals, as may well comply with any form of civil Common-wealth in the world *with every ordinance of man*, whether monarchical &c. Or mixt; and therefore though it *reform* a nation, yet need not *form* it: As the water washes the vessel, but complies with the form of the vessel, be it a barrel or a bottle; and this is the point that the Fathers do much insist upon in their Apologies, that their principles do not fight against Magistratical authority.

3. As I have argued from the principles, so let me argue from the interest of christianity, for a Christian hath a greater fraught in this ship then another man, His life, liberty, safety, property, peace, is secured to him by the common Justice, as he is a subject; His godliness and honesty is secured by the indulgence or law of the Magistrate as he is a Christian, and this is an excellent couple godlinesse and honesty, for honesty gives credit, and many times protection to godliness, for who is he that will harme you? 1 *Pet.* 3. 13. yet if the

B

outrage

outrage be so diabolical as to persecute the name, and profession of godliness coupled with honesty, then in patience possess your souls, but you must needs be subject, for this was the case of those Christians to whom the Apostle writes this lesson.

If the tree drop thorough, you must not cut it down, for it's not your tree, and it may yeeld better fruit.

If the fire burn the house, you must not quench all the fire in the town, for the Community receives benefit, and the ordination is of God.

Thus far I have shoven that neither the principles nor interests of Christianity do carry the least tincture of indisposition against Magistracy, and why then is the scripture so solicitous in inculcating upon them this duty of subjection.

1. The reason that respects the Christians of those times is, that so great was the provocation offer'd to this profession at that time, that the pot had need to be cooled for running over, never was any religion of any kinde so universally and implacably entertained with causeless outrage; which shoves both the diabolical spirit of the enemy and the verity of the Christian Religion.

2. The other respects Christians of all times, for they by their Christianity have such

such Dignity, priviledges and liberties of spiritual nature, that through pride and corruption are very obnoxious to be abused to carnal liberty, and as the next verse saith, made a cloak of wickedness, especially if a wary distinction be not kept between obedience and subjection; for obedience to their commands is often unjust, because the thing commanded is unlawfull, but subjection respects the authority, which is the image of God and not to be resisted.

So much for the general.

The first particular reason is, That *so is the will of God*. I shall not enter into distinctions about Gods will; here may be conceived *βλημα ευδοκίας*; the will of his pleasure, according to which his purposes, his providences, and their effects are ordered, and *βλημα ευαρεσίας* Rom. 12. 13. the good and acceptable will of God, which orders our actions and obedience, for obedience respects not, as obedience the matter of a command that it be profitable or pleasant, but the will of the Commander, from whence it hath the denomination of obedience.

The will of God is 1. the highest reason.

2. The most obliging of a Christian.

3. The most proper reason for subjection.

The will of God is the highest reason, as the command is the highest rule, there must

be some supreme will, for there is no order, *sine relatione ad aliquid primum*, as in the order of causes; I will hear the heaven, the heaven shall hear the earth, the earth shall hear the corn, and that shall hear *Jezreel*, *Hosea* 2. 22. so in the scale of Magistracy, one rank is above another, untill we arise up to the supreme, for there is in every Commonwealth whether in one hand or in more, some supreme, wherein there must be some arbitrariness in legislation or law-making.

2. The will of God is most obliging of a Christian, whose prayer is *fiat voluntas Domini*; It hath the greatest awe upon him above all interests and all reasons, it is the wellspring of all saving grace, and the presence and favour of God accompanies our obedience to his will, the father hath not left me alone *John* 8. 29. for I do alwayes those things that please him.

3. It is the most proper, and preponderating reason that can be given for this relation of Magistracy and subjection.

1. The ordinance of Magistracy is of God, the powers that be are ordained of God *Rom.* 13. 1.

2. This ordination is for the good of man, for he is the Minister of God for good; the heathen could say the Commonwealth is not for the Magistrate, but he for the Commonwealth.

non-wealth, and therefore they are called Healers, Shields, Corners, &c.

3. It makes all sufferings tolerable, even though the Magistrate use us harshly, for it is the will of God.

4. It makes Christianity acceptable to Nations, because it yields subjection to government, who otherwise would be extirpate and rooted out, &c.

And this the first reason, the second is that the will of God is, that we put to silence the ignorance of foolish men.

In handling of which, I should have handled these points;

1. There will be calumnies cast upon Christianity.

2. They are ignorant and foolish men that calumniate Christianity.

3. Its Gods will that we should stop the mouth, and put these calumnies to silence.

4. Its practical godliness of conversation, of which subjection to Authority is a part, that puts to silence the mouthes of profane men that are opened against Religion; for he saith *αγαθὸ ποιεῖν τὰς ψυχὰς*.

And this point I would have spoken a little, to have shewn, that it is not an opinionative profession, - but a practical conversation that gains reputation to Religion, and cleares off scandals; but Religion without honesty is
but

but for the stage, brings Infamy from very Heathens; hardens men in their sins; opens the mouth of scandals; causes an enemy to blaspheme, and heaps discomfort on our selves.

So much for the reason, verse 15. now to the preoccupation of the objection, *We are free*, verse 16. and the points are three.

1. That part of Christianity which is most obnoxious to abuse, is Christian liberty.

2. The abuse of this liberty is to make it, or use it for a cloak of wickedness, looseness, sedition.

3. The right use of this liberty is the employment and exercise of it in Gods service.

1. This part is most obnoxious to abuse, the sound of the name suggests to carnal ear, a carnal liberty. True liberty is a power to do what we ought, not what we will. I confess Christianity is a free state, but the freedoms of this city of God, this kingdom of Christ, are as the city and kingdom is not of this world. A Christian is free from servility of a legal spirit, by the spirit of Adoption, from the yoke of legal bondage, by Gospel doctrine, from dominion of sin, by renewing grace; from condemnation and curse by the right of Christ; and all through the redemption or price that ransomed him into freedom. But as to his outward condition, no man his condition is better by Religion.

ligion. He that is a slave is not made free ;
 He that hath no title is not entitled to another
 mans property, but a sanctified use of his
 own. He that is a private man is not made
 a Ruler, much less is a wicked man let loose
 to lust and licentiousness.

The bond of filial subjection to parents ; of
 servants to masters ; of subjects to magi-
 strates is not dissolved, but strengthened and
 sweetened by Christianity, we are free from
 dominion of mens lusts, not of mens laws.

2. The abuse of this liberty is to use it as
 a vail or cloak of wickedness, and wicked-
 ness under such a cloak is double iniquity.
 The zelots among the Jews, who were the
 greatest vipers that ever breathed, had the
 Temple, the Religion, the freedom of that
 people for the cloak of their horrible out-
 rages.

And we may justly complain, that almost
 the whole piece of Religion is cut out into
 cloaks, and these cloakmen are of many par-
 ties, their cloaks of many fashions.

The fiery zealot hath a cloak for his fury, the
 zeal of God.

The libertine hath a cloak for his looseness
 of life, Christian liberty.

The scandalous hath a cloak for his scandals,
 he is free in conscience.

The Politician hath a cloak for his dissimu-
 lation,

lation, he is made all things to all men, to gain some.

And these cloaks are first for hiding their inward pretences or intentions.

1. For colouring their absurd and unreasonable purposes.

3. For deceiving of simple men into their snare, by promise of sanctity and liberty.

4. For defending their abominable and scandalous practises, *tantum religio potuit suadere malorum.*

Oh Religion! how is thy precious name abused to be a servant to self ends, a pander to their lusts, a stirrup to ambition, a stalking horse to their own game, an Ivy-bush to draw customers, a painted sepulcher over stinking and rotten bones?

3. The right use of Christian liberty is the employment and exercise of it in Gods service; for Christs freemen are Gods servants; as free, but as servants of God, *Rom. 6. 18.* being made free from sin, ye became the servants of God. Grace is free, but there is no greater obligation to obedience. The law is a law of liberty, but it is a bond of duty; let your freedom enlarge you to service; let your service limit and bound your freedom. *Gal. 5. 13.* Brethren ye have bin called to liberty, only use not your liberty for an occasion to the flesh.

So much of the Doctrinal matter.
The Practical use follows.

Use 1. To encourage Magistracy and regulate it.

1. To encourage the Magistrate in acceptance of this power and in the management of it; for he is the sword-bearer and Minister of God for publick good, it's God that hath made the people subject to this authority, and put upon them this bridle of subjection, for else *nullum animal morosius homine* no creature more froward then man.

2. To regulate the Magistrate that he rule for God, otherwise he dissolves that very obedience by which men are bound to him, for it is the universal sence of all men, that we must not give the things of God to *Cesar*, whether it be fit to obey God rather then men, was a speech of natural light spoken by *Socrates* before the Apostle was born: God and our selves and the Magistrate too, are injured by such obedience. The *Thebean* legion as they were an eternal example of patience in suffering and subjection to Authority, so of no disobedience to his command.

2. To command the people to support, maintain, incourage, bear the frowardness of authority, for it is the will of God; the Magistracy may pull down it self by injustice

C

and

and tyranny, but let not Gods servants pull down his image; for unspeakable is the misery of Anarchy where every thing is lawfull, and there are as many tyrants as men, as many laws as wills, the Common-wealth is but *Cyclops Den*, *ἑδεις ἀδεις ἀρχεις* &c. and all is turn'd into force, and what remedy is there, and by whom, for as Histories tell us, the souldier when he draws the sword most usually loseth the scabbard, and in a common shipwrack no particular man can expect to save his own cabbin.

3. Abuse not Christian liberty into looseness of life, or opposition to just authority; The Apostle above all precautions that, the titles of greater freedom; faintship and holiness are dangerous engines in the hand of pride and lust and self ends; a Christian Magistrate hath most jealousy of these false cloaks.

Some distinguish down Magistracy, by allowing the Heathen, not the Christian Magistracy, and therefore think that this is to be level'd, as against gospel-freedom, which is against the sence of all Christians since *Constantine*, and the prayers of all before him. Is not a Christian more apt to preserve godliness and honesty, which is the Magistrates work? Is the Christian Church to be worse then the Jewish, and to have no nursing fathers, and when the gospel comes in, must

Magistracy

Magistracy go out ? a sad lesson : Is it not said
Psal. 2. be wise therefore O ye Kings, kiss the
Son, and must that kiss cost them, their king-
 doms for their wisdom.

But you reply, that a Christian is a law to
 himself, Authority destroys this freedom,
 and this is the foundation of your *utopia*.

Well, and is he not a Minister to himself,
 and so *no ministry*, a law to himself, and so *no*
law of God in force, hath he not a sabbath of his
 own, and so *no sabbath*, a Magistrate to him-
 self, and so *no Magistrate*?

This, as the Apostle saith, is the cloak, but
 what is under it ? we may see what, namely,
 you would get the Magistrat's sword into
 your own hand, Law your own, Authority
 your own, no property but yours, no liberty
 but yours, and then as much of all as you will,
 and more then enough.

Others there are for a fifth Monarchy, and
 I doubt upon a like designe, let us not be taken
 with new words, Christs kingdom doth not
 come into rank or order with secular Monar-
 chies, as to be called fifth or sixth, for they
 fought down another as you know, but my
 kingdom is not of this world, *else would my*
children fight, this kingdom of Christ is alrea-
 dy set up *Dan. 2, 24. in the dayes of these kings*
 saith the Text, Messiah the Prince is the king,
 and he rules his saints, and therefore it is a

Jewish conceit to dream of a temporal, and as they call it, a fifth Monarchy, for that conceit hath cost the Jews dear; and if greater glory be to come, yet we must not bring it in as Jews their false christs, by head and shoulders.

The personal application of this point is the next and the last part, of which briefly.

1. To you the Electors of the Lord Mayor, of whom the less is needful, because I believe he is already conceived in your thoughts, and this day only to be born by the midwifery of your hands. Its said by *Plato*, τὸ κοινὸν ζυδεῖ τὸ ἰδίον διασπᾶ. Community of interest couples men, but privacy distracts and divides. Let the common interest of the City render you all of a minde: and let no man pursue his private respects. Its true, no man knows whether the bell be crackt or no until it sound; but for to guide you in your Election, you have (as I shewed in my last,) certain characters given of a good and fit Magistrate, and shall not now repeat. The Spirit of grace makes him good, and the spirit of government makes him fit; and if he be exemplary, he will teach by his example; if not, he can hardly punish that in another whereof himself is guilty.

In Scripture Magistrates are called by great names of principalities and powers, though none of the best men; and they are called by
names

names of goodness, shields, rulers, healers,
 warriors, gods, which shews what they should
 principally affect to be.

God ordains the Magistracy which we
 must necessarily obey, in things lawful; you
 design the Magistrate that we may the more
 willingly submit, and so there is a divine and
 humane creation both.

2. To you, nameless Sir, into whose hand
 the Lord Mayor that now is shall resign up
 the sword of his authority, which with much
 wisdom and moderation he hath thus far ex-
 ecuted and honoured;

Remember that this great people are yours,
 to serve and observe your just commands; and
 you are their servant to serve their just rights
 and priviledges. They chuse you supreme in
 this orb and sphere, not sole; you are to be *Con-*
sul, not *Dictator*; the Honourable Aldermen,
 and the right Worshipful Commor.-Council
 have also their shoulders under this burden.

Be you encouraged to give up your self to
 publick use, and to the interest of this renown-
 ed City; neither betraying her liberties
 through cowardize, nor hazarding them in
 rashness: And if there should arise cross winds
 under your government, remember that you
 are Pilot of a ship, not fraught with your
 own goods, but with the lives, liberties, and
 welfare of the whole City, and so as your
 wisdom.

wisdom may dictate to you labour in such emergents, to put them into a safe harbour, if it may be.

And let your courage and diligence run out against those flagitious sins that undermine the peace of our Common-wealth, swearing, drunkenness, whoredome and their nests; I say their nests, for the best reformation of such birds is to pull down their nests.

And because there are amongst us a certain sort of Pagans in Christendom, that use not the means of faith, but under the colour of liberty, take a liberty for no conscience, for lust and filthiness; remember that, remember is the first word of the 4th Commandment, which God committed to parents, to masters, to governours to see observed; for he that is a Magistrate without care of Religion, may be compared rather to a herdsman of cattle then accounted a governor of christians.

It may be your sword will not reach all of this sort, but you must know, that the moral acts of a Magistrate may work much, his tongue, his frown, his word of counsel and reproof, in all which he may worthily exercise his zeal for God.

And finally, let Magistracy and Ministry support one the other; for when one of these twins decay and dye, the other will not long survive in any flourishing condition.

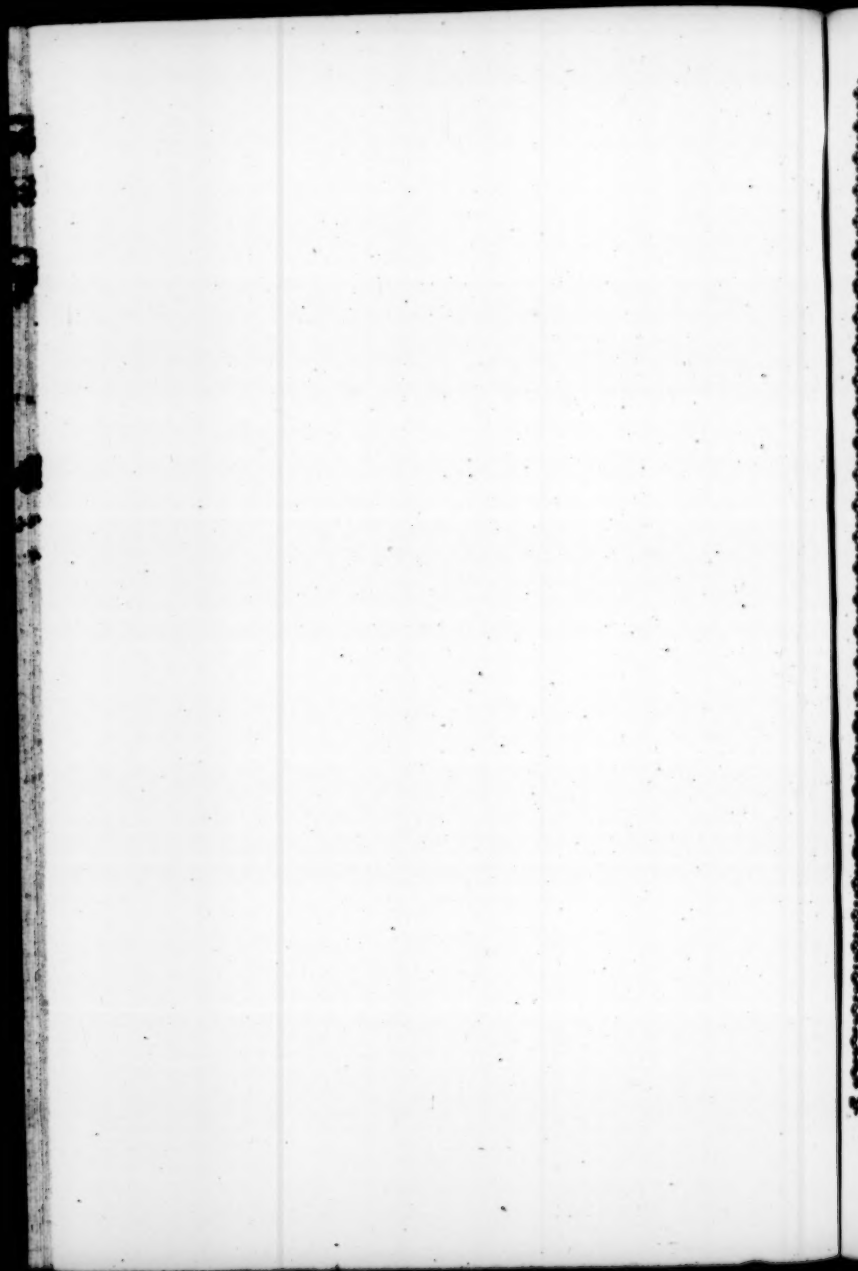
FINIS.

ch
if

our
ne
ar-
ts;
of

ain
not
of
tor
m-
de-
to
for
eli-
n of
ans,
l of
oral
his
and
xer-

istry
hele
long



THE
CORRUPTION
OF
MINDE.
DESCRIBED.

In a Sermon preached at *Pauls* the
24. day of *June*. 1655.

By RICHARD VINES Preacher of Gods
Word at *Laurence-Jury*, London.

2 COR. 2. 17.

*We are not as many which corrupt the Word of
God, but as of sincerity, but as of God speak
we in Christ.*

LONDON,

Printed for *Abel Roper* at the *Sun* over against
St. Dunstons Church in *Fleet-street*.

[Faint, illegible text across the page, possibly bleed-through from the reverse side.]



B



br

to



The Corruption of Minde DESCRIBED.

2 Cor. 11. 3.

*But I fear lest by any meanes as the Serpent beguiled
Eve by his subtilty, so your mindes should be cor-
rupted from the simplicity that is in Christ, or in
your way towards Christ.*

AS the mother of Christ truly was, so
the Church of Christ may be truly
called *παρθένος καὶ μήτηρ* (as *Clem. Alex.*
saith) a virgin mother.

The fruitfulness of her womb to
bring forth children unto God.

The fulness of her breasts to bring them up un-
to God, speak her a mother.

A 2

The

The simplicity of the faith, chastity of worship, sincerity of love, integrity of life, speak her a virgin.

Christ answers the type of him the high Priest, *Levit. 21. 14. A widow or a harlot, he shall not take, but he shall take a virgin to wife.*

And therefore it is the scope of the Gospel-Ministers whom God sends (as *Abraham* did his servant with Commission to procure a wife for his son) ἀποσείναι to fit and treat a match to espouse chaste virgins unto Christ, ver. 2.

Which scope if we do but carry in our eye, and aime at in our Ministry, we should avoid the too much used folly, and imbrace the successfull foolishness of Gospel-preaching. We may justly ask the cause of our Apostle his feare, lest this Corinthian virgin should become a *Thais*; for unjust suspicion is a kind of slander to chastity: and the question is, how the Apostle could say, I am jealous; for the virgin was not espoused to him, but Christs Ministers are but the spokes-men, the ἀποσείναι τοῦ χριστοῦ πρὸς τὸν οἶκον, treating for Christ, 2 Cor. 5. 10. they neither sowe nor mowe for themselves, therefore he takes off the doubt in that expression, I am jealous over you οὗ ὡς ἑαυτοῦ, with jealousie of God.

And he gives the reason; The first *Adams Eve* was corrupted from her virgin righteousness, and so may the second *Adams* espoused virgin (the Corinthian Church) be corrupted from the simplicity that is in Christ. *Eve* by the Serpent which was *Satana leno*, the Devils pander. The Corinthians

thians by such Preachers as he describes to be *κατα-
λιντες τὸν λόγον*. 2. Cor. 2 17. Corrupters of the
Word, as hucksters by their mixtures do *jugulare
vinum*, adulterate the viginity of good wine.

In these words you may consider two things:

1 The object of the Apostle his fear.

2 The instance or example, whence he draws
a similitude, shewing the way and meanes of ac-
complishing that he feares.

1 The thing he feares is the corruption and
constupration of this espoused virgin, which cor-
ruption he describes,

1 By the seat of it, the minde, *νοήματα* lest your
mindes be corrupted, for the foul vessell corrupts
the purest liquor, corruption begins in the minde,
as they say the fish begins to stink at the head, and
we know defluxions from the head corrupt the
vitals and lower region.

2 The term *à quo*, is the simplicity or chastity
that is towards Christ, which they had before, and
which is required in them that are espoused to
Christ Jesus, who are then corrupted, when they
generate and deviate from their simplicity of faith
and worship; for, we cannot say of any of these
virgins espoused to Christ, as was said of that vir-
gin, the mother of our Lord, that before they
came together, she was found to be with child by
the holy Ghost.

2 The instance or example made use of for
describing the way of corrupting the minde from
the simplicity that is in Christ, is the first and an-
cientest

cientest example in the world, lest by any meanes as the Serpent beguiled *Eve*, &c. This part of the Text contains the *sicut* and *sic* the As, So, and there are foure things in it.

As the Serpent, that is, Satan in his instrument, for the Devil appears not in his own colours, the Serpent doth not alwayes weare the same slough or skin, the Devil sheaths himself in a fit case for his purpose, for he is *avouant* unsociable with man; therefore hath his ministers, ver. 15. *deceifful workers, false Apostles*, and these instruments he puts on, he tempts the proud by, *ye shall be as Gods*, the sensual by the *promise, liberty*, & some by ostentation of holiness; for, there is a *Pharisaical*, a *monasticall*, a *superstitious holiness*, a holiness of mans making, he tempts Christ by *Peter, Come behinde me, Satan*.

2 The Serpent beguiled the woman *Eve*, for the woman *by the Serpent*, the man *by the woman*, the stronger by the weaker vessel, the husband by the wife; as the Angler takes the small fish by a worm, and then that small fish taken doth become a bait for the greater fish; so it is said of his agents they lead captive silly women, they *deceive the hearts of the simple*, Rom. 16. 18

3 The way of the Serpents deceiving the woman, was by corrupting of her minde, see its the Apostles observation, *1 Tim. 2. 14.* that not the man, but the woman was deceived, because she believed that God had enviously set them in a lower Orbe than they might be in, if they eate of the
fruit

The corruption of minde described.

5

fruit of that tree of knowledge.

4 This deceiving of the woman was by subtilty, as it appears by many respects, wherein the serpent prevaricated the words of God, and perverted their meaning, this subtilty or *robia*, *Cogging of the dice* is ascribed to deceivers, Eph. 4. 14.

The sum is,

The Gospel-state of the Church is called a new Creation: *I create a new heavens and a new earth*; in this new creation God hath set forth another *Adam* Jesus Christ, out of this *Adam* dying, as out of the first sleeping, God hath formed a Church, this Church is espoused to the Lord Christ, as Eve was to the first as a chaste virgin, and there are Serpents now, as there was one then, that attempt the corrupting of the virginity of this Church, and therefore saith the Apostle, *But I fear*, &c.

From the first part of the text, the thing feared, I take up two Doctrines.

1 *The simplicity that is in Christ, is to be holden untainted.*

2 *The corruption of the minde is the cause of deviation, or recess from that simplicity.*

I begin with the first.

The virgin chastity of the soul espoused to Christ Jesus, which loves not to be painted with any *Fucus* of meretricious gaudiness, simpleness or simplicity in vulgar speech, and sometimes in Scripture sounds towards *foolish credulity* or want of wit.

But in the true notion of the word it signifies a
freedom

6 *The corruption of minde described.*

freedom from composition, and so we call the simplicity of Gods being, which is without all composition.

Most commonly it is a *freedom from mixture* of heterogeneal things which might adulterate purity. In Doctrine unlearnedness, in faith unfaithfulness in love sincerity, in worship chastity, in life and conversation integrity, do make up that we call simplicity of Christ, which I shall compendiate into these three.

1 Simplicity of Doctrine.

2 Of Worship.

3 Of life.

1 The simplicity of Christ was *personal*; for being in the form of God, he emptied himself, and took on him the form of a servant, *Phil. 2. 6.*

2 *Official*, in the acting of offices of his Priest, Prophet, and King, in great simplicity.

Doctrinal, in the preaching of the Gospel.

3 Conversionall, in the deportment of his life.

But now I speak of the simplicity of his Doctrine, the Doctrine of the Gospel which is a mystery that exceeds in glory, *2 Cor. 3. 9.* and which the Angels stoop down to pry into, and yet is in contempt as foolishness with the wisdom of this world that which is a quintessence above all elementary learning, and transcendent above every predicament, hath been entertained with *Stand thou here, or sit under my footstool*; whereas that which the Apostle calls vain Philosophy, and *Andromache's science*

science falsely so called, hath been entertained with
Sit then here in a good place. The Doctrine of which
you are born, is called *σπορά ἀφάρτη*, incorruptible
seed, and which you are nourished by, is called *γάλα
ἁγίου*, sincere milk, which denotes simplicity.
Christ for righteousness, Christ for a root on
whom the branches do live dependingly, for the
root *bears* them, and derivingly, for the root *feeds*
them is the sum of this doctrine.

Here is no mixture of Jewish rites, as if we
would look for Christ in that manger wherein
he lay when he was a babe; the bird is now
hatched, and the eggshel lies empty.

Here is no corival of mans works to spoile this
simplicity, there remains no place for them, as
they are meritorious, for that sets them in the
chair of Christ; nor as they are motives of God
to justifie, for that sets them in the place of free-
grace, nor as conditions of the Covenant, for that
sets them in the place of faith, but as they are fruits
of holiness, for that sets them in their own place,
assigned to them by this Doctrine.

2 Simplicity of worship, which is called spirit, and
truth *Job. 4. 23.* not Judaicall and shadowish, nor
Samaritan & idolatrous, but spiritual and inward.

The Apostle calls the Jewish types, which were
rich, beggarly Elements; we have them in the
rich plainness of the Gospel. In matter of wor-
ship, that of *Austin* is the truth, and *Socrates* had
seen it before, *colendus est quomodo se colendum prae-
ceperit*, as himself hath commanded.

Those that were mint-masters of worship, used to feign correspondence with some deity, that under that reputation they might vend off their devices.

God must stamp that worship as shall be current, man is apt to indulge his eye in Gods worship; It's the hardest thing (saith one) to leave our eye and fancie behind us (as *Abraham* did his servants, when we go up into the mount to sacrifice.) The spiritual part of religion, is the hardest part.

If we look into *Justin Martyr*, and see how the dresse of worship was changed, by degrees we shall finde, that it became at length *quasi reductus in Ecclesiam Judaismus*, unbecoming the purity of this virgin.

3 The simplicity of life; It was an excellent testimoniall subscribed by the Apostle his conscience, 2 *Cor.* 1. 2. that in simplicity and godly sincerity, we have had our conversation in this world.

The form of godliness, is but a Mathematicall body, consisting of lineaments onely: Religion is practicall and alwayes married to honesty and righteousness towards men; religious dishonesty is worse than a Christian married to a Heathen; in the times we live, that saying is too true, *universus mundus exercet histrioniam*, all men almost disguise and act parts.

Men either make it a stalking horse to their own game, a footstool to their ends, a covert of gold

for their filthy designs, or lodge it onely in the
cock-loft of a cold brain, and not in the warme
room of affections.

And the simplicity of Christ, is broken into a
multiplicity of senses and wayes.

Let this Point for use recommend to Ministers
and people both the simplicity of Christ.

1 To the Ministry; for though this be not a
place to teach them, yet it is a place to teach you
what to say, and what to expect of *Archippus*, *vi-*
delices the simplicity of Christ both in the matter
and manner of the delivery of this Doctrine.

1 Simplicity for the matter of the Doctrine, I
am not ashamed of the Gospel of Christ, saith he
that had sitten at the feet of *Gamaliel*, for (though
that of *Iustin Martyr* be true, *πῶτα παρὰ πᾶσι λαλῶν*
ἡ ἀλήθεια τῶν χριστιανῶν ἐστίν, All truth spoken by *Plato*
or *Aristotle* is ours, and that which is true in *Phi-*
losophy, is true also in every place; yet) it is of the
seed of the Word, *quod Christus nascitur in corde*
auditorum.

We must set bread before hungry souls, and
not be like the School-men, that set men upon
gnawing hard stones.

All learning may be spent upon the simplicity
of the Gospel.

In breaking down strong holds, meeting with
fability of mens hearts, raising up the dejected
Spirit prostrate under sin, counter-mining the
methods and stratagems of the Devill, and you
will finde that the old *Adam* in mens hearts is too
hard for young *Melancthon*, and *who is sufficient*
for these things?

2 Simplicity for manner of delivery for painted glasse is more gaudy, but cleer glasse transmits more light, the rule is to clothe spiritual things with spiritual words 1 Cor. 2. 13.

Its vain oile that's spent in strong lines, that hang together, as *sand without lime*, standing together as letters in the Hebrew, one not touching another.

Let a crucified Christ be preacht in a crucified Phrase, and though you preach not with embroidery of silver and gold, yet *surge & ambula*, if you make the hearer arise and walk, its farre the better.

It is not *εὐθετομεν*, to divide the Word a right (a word taken from culling up of the sacrifices) to shred the intrals into mince meat, or to put the text to death and torment, so as to make the people eat the flesh with the blood; *Keep the true pattern of wholsom words.*

The People

Are exhorted to hold fast this threefold simplicity of Christ in Doctrine worship, and conversation.

In Doctrine; All Scripture centers in, and looks to Christ, both Old Testament and New as the Cherubims to one another, and both to the mercy seat; he was then swathed up in types, he is now unvaled in a rich plainnes of the Gospel, those precious stones which God promises to build his Church, *Isa. 54. 13.* Do all come but to this, All thy children shall be taught of God.

In worship, spirit and truth are better than *Jerusalem* and this *mountain*, therefore be satisfied in simplicity of Gospel-sacraments, which as *Dupleſſis* obſervs, have been made by men, the port-gates of ſuperſtition and cuioſity, becauſe the eye hath ſomewhat to do in them, as corruption began at the tree in *Paradiſe*, and came in by the eye.

In life, that your voice be not onely ſmooth, and hands rough, for practical holineſs is the life of religion, elſe we may have golden heads, and feet of clay.

To conclude, let it be our joynt aime, the ſimplicity that is in *Chriſt*, and be not too indulgent to your ears, which hath ſometime been the vanity of hearers of thoſe Sermons at *Pauls*, coming hither for Jewels to hang in their ears, rather then for whoſom Bread.

Let not the tree of Knowledge be preferred before the tree of life, leſt when you come to die, you cry out with *Craſus, Solon, Solon*, who had before time taught him of bleſſedneſs without regard.

There is ſuch multiplicity of opinions, that moſt men count it impoſſible to reduce the ſwarm into one hive, eſpecially becauſe men uſual'y lay ſo much weight, every man upon his own opinion, not conſidering that the kingdom of God conſiſts not in meat and drink, but righteouſneſs and peace and joy in the holy *Ghost*, *Rom. 14. 17.* Hence it is that one *unchurches* another, and *unchriſts* another, & *ſolos credit habendos eſſe deos quos ipſe colit*, as the Poet anciently leaves the queſtion about the bigneſs, diſtance, morion of the Sun, to Mathe-

maticians,

maticians, thou mayest have as much benefit by the Sun, as they that altercate about them.

Above all things lay not the foundation of your communion in the agreement one of another with you in all your private opinions, that's a principle that will divide the Church *in semper divisibilia*, that makes the foundation of the house of the twig of a tree, not of the body.

And peradventure, as there are not two of a hundred of one face, so not of one opinion in all things extrinsecal, nay haply, saith a learned man, not *Peter and Paul*.

Certa sunt in paucis, (saith *Tertullian*) fundamentals are few, they that make too many of them, make the fewer Christians, if a man hold fast the simplicity of Christ in Doctrine, worship, life, though not admitted into your fellowship, yet they will be in your Communion through Christ, whether you will or no.

Doct. 2d.

The Corruption of the mind is the cause of deviation, or recess from the simplicity that is in Christ.

This Point gives occasion to entreat of the corruption of the minde; the word *voluptas* sometimes signifies plots, devices, 2 *Cor.* 2. 11 ordinarily the reasonings, apprehension, judgement, the leading faculty of the soule, which is the subject and seat of this corruption.

This is not meant of natural corruption, which

is a part of original sin, for it is the corruption of Gospel-truth formerly received, especially doctrinall corruption: and therefore the Apostle having said, Christ, the same yesterday, to day and for ever; presently adds, *Be not carried away by divers and strange Doctrines*, Heb. 13.9.

The Text affords me three things, for the opening of this Point.

1 The corruption of minde here feared, is of them that have received the virgin truth, a sad thing that they that blossom so faire, should be blasted or cankered; it is not corruption of life he feares, but of minde; many are tainted in their intellectuals, that make a fair shew in morals; the Apostle prophesies of a time that will come, *That men will not indure sound doctrine* (they will not embrace, nay, they will not indure it) *but will turn away their eares from the truth, and be turned to fables*, 2 Tim. 4. 3.

2 This corruption of minde isto be feared, both by Ministers for the flock, and also by parents and masters, yet there are few, as wofull experience shews us; and therefore young men, and unballast are negligently suffered without bridle to rush into the infection, as if it was nothing to have the leprosie in the head, to make shipwrack of faith, to corrupt the simplicity of Christ to beare that fearful brand, 2 Tim. 3. 8. men of corrupt mindes, reprobate concerning the faith, *The light of the body* (saith our Saviour) *is the eye*. If that be single, the whole body is full of light; if evill, the body

bed is full of darkness, the minde is the Pilor or Steers-man, and if we weigh truths at a false beame, we may take and mistake the most desperate error for the most precious truth.

3 The first point or step of recess and of deviation from the simplicity of Christ, is the corruption of minde, how many stairs do men fall? how many floores high, untill they fall even into Atheisme, from a zealous profession? A reprobate mind is the punishment of a corrupt mind, *Ro. 1. 28* *They did not like to retein God in their knowledge, therefore God gave them over to a reprobate minde:* therefore we had need to keep principles pure, for the cloud, that at first shoves, but like a mans hand, may suddenly overspread the whole heaven.

The causes of this corruption of minde, are these and such like.

1 The minde being the upper region, is corrupted from the lower region; passions, lusts, interelts by-ends, do bribe the minde to be advocate for error, and mis-biasse the judgement; the staffe that is streight of it self, seems crooked in the water, by refraction of the species, or duplicity of the medium; and we know that our eye or brain is distempered by suffusions of choler, &c. from a foule stomach.

2 Ungroundedness in the truth, betrays the minde to deceit and error; an empty barne is soon blown down; oh, that our people were so grounded

ungrounded in Catechistical doctrine, which is indeed the reason, that they are an easie prey to all kinde of Sectaries, and do *cedere occupanti* (as I may say) fall to the first occupant.

3 A meer notion, which is like light without heat, a winter-snow, a thing without sense, and feeling of any powerfull operation, and work of truth upon the heart is but a slender guard from this corruption of the minde; a man without much adoe recedes from barren notions; he that feels the warmth and power is not easily changed; they did not receive the truth with love of the truth, and therefore God gave them up to efficacy of error, 2 *Thess.* 2. 10.

4 A satiety or dislike of saving doctrine: when novelty is preferred, because it's new, and ancient truth, like an old Minister, now a dayes is lesse regarded; the stomach is crude and queasie, and so relishes trash better then wholesome food.

5 The letting loose of wilde reason to dispute our faith; reason is but a Dwarf, too low to behold Christ, except it climbe into the fig-tree, and go let sober men be content with that which is so frequently said, *It's written*.

6 Pride of knowledge is very dangerous; the ancient pride is this, and the Apostle thus expresses it, *Eccles.* 2. 18. being vainly puffed up in his fleshy minde.

7 Unsuspicious credulity of others eminent in appearance of holiness, doth at unawares enwrap
C many

many well meaning men : The Novatians would not admit lapsed men to communion. The Donatists would not beare with mixture in their Churches as they pretended ; both these sorts of men did bear a plausible shew of holinesse in their opinions ; but God doth not approve a holinesse of mans making ; for that which is indeed holinesse must have upon it Gods superscription.

Use.

For the Use of this Doctrine, let me bespeak you in the words of S. Peter, *Epist. 2. Cap. 3. Vers. penult. Take heed, lest being led away by the error of the wicked, (or of lawlesse men) ye fall from your own steadfastnesse.* This Caveat I might enforce upon you from divers Topicks or places ; as namely, the dangerousnesse of this disease which seizes on the head, from whence (as saith the Greek Proverb) the fish doth first begin to be corrupted, as also from the easinesse of being infected, and from the difficulty of the cure : but having spoke enough of the first of these, I will onely use a few words concerning the two latter.

1 It's as easie to be infected, as it is for sheepe to catch the rot by feeding in rotten pastures ; and our experience shews us, that one that angles with such baits, catches more fish in a week, than preaching of Christ, and the simplicity of him will catch in some years, for error hath something in us, as he that gave the reason for the faster growth of weeds

weeds than sweet herbs, said that the soile was naturall mother to the one, and but step-mother to the other.

2 There is no simplicity of truth; a multiplicity of error; the streight line between point and point can be but one; the oblique lines, many; therefore it is easie to hang upon one tenter-hook or other, that look so many and even contrary ways.

3 Error is many times more specious to our shallow, proud, corrupt reason, than the truth of God, whose depths and mysteries cannot otherwise be answered, then with, *Tu quis es?*

4 The mint-masters of error do usually fashion their doctrines to flesh-pleasing, and man-pleasing; ye shall not easily finde that false prophets did preach the burdens of the Lord, but rather as *Peter* observes, 2 *Pet.* 2. 19. they promise liberty, which is so taking a thing, that looking humanely, we may wonder that Christ preaching repentance, self-deniall, the crosse, should gain any.

So much for the easiness of being infected; then next a word for the difficulty of the cure.

1 The cure is difficult, because men are hard to be convinced of the sin and falshood, if with zeal & open profession they have maintained it; therefore they in the Council of *Trent* (as the history relates) would hardly be drawn to admit of any

recess from their former errors, *ne viderentur errasse*, lest they might seem to have erred, and so weaken the credit of all they held before, as the crack made in Ice, useth to runne further, then where it is first made.

But if in punishment upon them that receive not the truth in love, God do give men up to efficacy of errour, or do otherwise *recompence their error*, by delivering them up to vile affections and lusts, *Rom. 1. 27.* who shall then pull off that feartull seal of God, that seals them up in stupidity, and under a reprobate minde.

2 Therein men are great lovers of their own fancies; *Amat quisque quod à se repertum est*, no mother but loves her own babe.

3 A conceit that errors of minde are not sin, as morall sins are, but there are diseases of the head, as well as seated in other parts.

And certainly, these capitall distempers do great prejudice to practicall holiness, being like suckers that bear no fruit, but do divert and draw away the sap from the fruit-bearing branches.

So much for the first part, the object of the fear, lest the mindes of the *Corinthians* should be corrupted from the simplicity of Christ: the second part is the resemblance of false teachers to the serpent, and this manner of beguiling *Eve* by subtilty, lest as the serpent, &c.

From which words the Point is obvious.

Doct. 2.

As Eve was beguiled by the subtilty of the serpent,

So are mens mindes corrupted by false teachers from the simplicity of Christ; False Doctors; Satanæ lenones, saith one, they are Satans instruments, as the serpent was, the Devil his Pandors, worsting to the deflowering of Christs espoused Virgins.

The wisdome of the serpent is commanded and warranted to Gods people, the subtilty of the serpent is found in these subverters of the chastity of Doctrine; I cannot, I may not spend any time in this point, for I have no sand left; onely observe,

1 That the defection, the corruption of men principled with pure doctrine is feared. Gospel-principles are not so much to be scanned by curiositie of reason, as received in simplicity of faith.

2 The Apostle alledges the most ancient example of corruption of minde that is in the world; that which men call *New Light* is many times but some exploded errour furbisht up, and old wayes are but acted once again. There is properly no new truth, but there may be new discoveries.

3 What a sharp comparison doth he use to resemble false teachers? unto the devil his first instrument used by him; and therefore let no man temeraciouly say, *they are holy men*, they aime at more refined degree of holinesse then others: for it's no wonder, saith the Apostle, that if Satan be transformed into an Angel of light, his Ministers also be transformed or disguised, as the Ministers of righteousness.

4 The

4 The Serpent took Eve at the beginning, and subtilly raviſht her of her integrity, we muſt look to our ſelves; it's the uſual time to ſet upon us in our infancy of knowledge, either to diſgrace the truth newly brought to light, or to diſplant it before it do take root.

5 That corrupters come with ſubtilty, and have their ſlights, *Ephes. 4. 14.* they come with good words, *Rom. 16. 17.* they beguile with enticing words, *Col. 2. 4.* they ſpeak lies in-hypocriſie: *1 Tim. 4. 2.* they can wear the rough garment, and ſheeps cloathing.

Their ſubtilty may be obſerved in the Serpentine which they imitate.

1 The ſerpent ſet upon the weaker ſex, and the Apoſtle ſaith, they lead captive ſilly women.

2 They are ſubril in being modeſt at firſt, *mille erroris ſunt verecunda*, Hath God ſaid, *Gen. 3.* ſaith the ſerpent, the deceiver begins with *queries* rather then down-right aſſertions.

3 They will take their riſe from Gods Word, and rather wreſt then deny it, as the ſerpent here perverted thoſe words, *the knowledge of good and evil*, to another ſenſe and meaning.

4 They promiſe magnificent and great things, they promiſe them liberty, ſaith *Peter. 2 Pet. 2. 18.* *Ye ſhall be as gods*, ſaith the ſerpent, what great bubbles are uſually ſpoken of glory, joy, familiarity with God, &c.

5 They comply with mans pride, with ſelf, &c. and ſit the bait to the fiſh. They allure through
the

the lusts of the flesh, &c. 2 Pet. 2. 18.

They draw a man from practical obedience unto extrinsecal, and meer empty speculations (for the theoric is pleasant and easie, but the truth is bitter.

They bring points of faith, to the bar & test of capricious reason: God in the prohibition of this tree, had shewn much arbitrariness of will, to make probation of mans obedience, & therefore they ought not to have been arraigned *coram non Judice*, as neither the cleer points of faith.

The time puls me by the eare, and therefore for close, as deceivers have the Serpents subtilty, so get you the Serpents wisdom, and if I were to prescribe prophylacticks or preservatives I would exhort you, 1 To hold the head, and so to fortifie the vitals from this epidemick infection, Col. 2. 19. 2 To pursue practicall doctrine, solid meate, and let alone these sweet meats, the tree of knowledge is fair to look on, the tree of life better to feed on. 3 Affect not things above the Word, holiness, a zeal, a knowledge, above what is written: Eve went somewhat further then Gods Word gave warrant when she replied, *neither shall ye touch it*: so there are many will say, This is the holier way, this is the better, not having any Word for it. 4. Avoid the house of infection, the Fowlers net, *From such turn away*, saith the Scripture, if the woman will confer with the Serpent, you see what comes on it, it's the itch and pride after novelties that exposes us to temptations.

FINIS.